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ARTICLE I.

MADNESS; OR THE MANIAC'S HALL;

A Poem, in seven Cantos. By the author of "the Diary of a Solitaire." London, 1841.

It would seem, at first thought, as if a more unpromising subject for poetry could scarcely be selected, than madness. The popular associations connected with it, are certainly, for the most part, not of a kind to invite the mind to a very close contemplation of its features, much less to gratify its sense of the ideal. Indeed, to a large proportion of cultivated and sensible persons, is the sight of the insane unspeakably disagreeable and repulsive. But even were there more foundation than there really is for such views, it would not necessarily warrant the inference of an utter want of poetical capability in the subject of madness. It is an idea not well supported by the instinctive tendencies of our nature, that only topics universally attractive and pleasing are capable of furnishing suitable themes for the poet. If his fire has oftener burned while musing on deeds of valor and lofty enterprize, on the achievements of virtue, and the aspirations of piety, on the varied aspects of nature, and the strivings of his own spirit to penetrate the veil of time and sense; yet there are many examples to testify that the sacred flame may sometimes be kindled at much humbler sources. The muse of Crabbe sought for inspiration in the

work-houses of England, and amid those pictures of everyday life and character which draw us, with an ever-increasing charm, to the pages of Cowper, is there one whose interest diminishes so little as that of the village maniac in the daily routine of her vagabond existence?

It is the poet's own spirit, after all, that determines the poetical capability of any subject. If unsatisfied with the outward and the visible, it soars into a higher region and contemplates the great mysteries and purposes of life arrayed in forms of grandeur, beauty and love,—if, moving in a humbler sphere, it be penetrated with a sense of the high relations and inexhaustible sympathies of man,—if it have been touched with a coal from off the altar of divine benevolence, and glows with a sound and genial philanthropy,—such a spirit will not be limited in its choice of themes to those only as please the fancy, or stir up the depths of unholy passion. The voice of humanity, whether uttered in trial or in triumph, will meet from it a hearty and ready response. The humblest effort to advance the supremacy of the higher sentiments of our nature, to extend the dominion of kindness, and strengthen the law of love, will be viewed by the true poet in the light of his own creative imagination. Indeed, it is a monstrous supposition that finds no support from the sympathies of our nature, that the sense of the ideal is less gratified by qualities and events indicative of truth and goodness, than by such as excite curiosity and appeal only to the lower sentiments of our nature. Are we ready to believe that the conquests of an Alexander can inspire a loftier song, than the achievements of a Howard, or a Penn? that a spirit of misanthropy and misrule which mocks at the dearest hopes of man is more worthy to be embalmed in the poet's verse, than that which strives to work out the divine announcement of peace on earth and good will to men?

If these views are not incorrect, we are warranted in believing, that insanity and the things pertaining to it are not necessarily forbidden ground to the poet. It presents

us indeed, forms of pain and suffering, but they are not of the body, and repulsive to the outward senses, but of the SPIRIT OF MAN—the noblest work of the Creator on earth, and under all its phases ever retaining something of the divine impress. Considered in the light of a mere matter of taste, the idea of integrity and soundness is not essentially more pleasing to the imagination than that of imperfection and decay, for associations may invest an object with higher charms than any intrinsic qualities of its own can impart. The mouldering tower and shattered column awaken a degree of poetical interest far greater than when they proceeded fresh from the hands of the artist. And thus by a similar law of our constitutions, the aberrations of a gifted mind may often touch our feelings more strongly and excite in us a livelier sympathy, than the most brilliant manifestations of their sound condition. Lear, while rejoicing in the smiles of fortune, and showering favors upon all, is scarcely to be distinguished among the crowd of crowned heads. It is not until he reels under the stroke of madness, and mingles his ravings with the fury of the elements, that he becomes to us a living reality—a being of flesh and blood whose fate excites in us feelings of undying interest. Who has not felt that the impression produced by the appalling picture of Lady Macbeth's ambition becomes overpowering when, under the restlessness of nervous excitement verging to insanity, she walks in her sleep, and in a few startling expressions betrays the agonies of her troubled conscience? Ophelia too, that exquisite creation of female purity and loveliness, is not more dear to us when radiant with the lights of love and domestic affection, than when blasted by mental disease, she wanders in the fields holding communion with the flowers, and like the dying swan, pouring out her soul in gushes of plaintive melody. But we are keeping our readers from the Quaker-poet, in whose lays they will, no doubt, be more interested, than in our preliminaries.

The author of the book before us—which, though published sometime since, has lately fallen under our notice—is

Mr. Rickman, a member of the Society of FRIENDS, and brother, if we mistake not, of the gentleman of this name of much celebrity as a writer on the cathedral architecture of England. He had had several attacks of mental disease, characterised more by alternate exaltation and depression of the feelings, than by special delusions or obliquities. During his sojourn in a private asylum, (Duddeston Hall, near Birmingham,) rendered necessary by one of these attacks, he conceived and executed this poem, for the purpose of awakening a more enlightened interest in the subject of insanity, and of introducing its unfortunate victims to the more favorable regards of the community. If he have not accomplished his task in such a manner as to strongly confirm our theory stated above, yet, we are not disposed to hold him to a very strict account for every halting verse and every torture inflicted upon the Queen's English, for, from us certainly, he is entitled to a privileged place in the field of authorship. If however, he should again dally with the muse, we would suggest to him, to conceive his work in a less ambitious tone, and choose some form of verse less difficult than the Spenserian stanza. He will do better to emulate the simplicity of his fellow-friend, Montgomery, than imitate the vexatious obscurity of Milton or Byron.

The work consists of the author's views of the requisites of an asylum,—its site, scenery around it, management and employment of the patients, qualifications of attendants and of the physicians, amusements and religious services,—of a description of Duddeston Hall, of notices of various patients with whom he has become acquainted, of the conceptions of maniacs, and of the final disappearance of insanity during the millenium. His views are generally correct, and possess the peculiar value of being the result, in a great measure, of personal experience which, though not a perfectly safe teacher if implicitly followed, gives some lessons that can be learned in no other school. Indeed we have sometimes thought, that if the planning of asylums and the regulations connected with their management, had been entrusted

ed entirely to the insane, or those who had been so at some time during their lives, this department of the healing art would, on the whole, have been in advance of its present condition. We, certainly, should never have seen some arrangements but little calculated to promote their comfort or hasten their restoration. But to prescribe the moral regimen of others is often a delightful task to those who have none of their own, and to require the practice of a rigid asceticism from those under our control is a convenient proof of our own moral elevation.

The author has the right idea respecting the sites of asylums, and we commend his precepts particularly to those who may be charged with the duty of selecting localities for these establishments.

“Go search the land, and where earth's fairest trees
And greenest shrubs adorn the varying ground,
There choose thy site ; and more at leisure's ease
Survey each swelling knoll the scene around,
That opens to the mind some cheerful sight and sound.

But not on naked hill, or in a town,
Select thine Eden of Samarian cure ;
From these most wisely thou with thankless frown
Wilt turn thy step :—but next in air most pure
Fail not to choose thy rest ;—since here endure
The longest struggles of the mortal frame ;
For 'tis not thine 'gainst sickness to ensure,
Or raise from sin's dark embers reason's flame,
Except thy mansion gain, for health, deserved fame.

Seclusion, then,—but plenteous streams of light,
Pouring with radiant beam the window through,
Must mark thy castle fair ; with groves bedight
And meads of softest green, and sprightly view
Of distant scenes ;—a village spire or two,
And aught that can with sanity unite
A healthier look at life. Thus wisely do,
And well thy labors fortune shall requite
With well-earned gold ; and time, the lost one's mental sight.”

We are quite ready to endorse his commendations of exercise and labor, and we believe our pages will be well oc-

pied with his verses on this subject. It deserves to be often brought before us, for much as we are in the habit of extolling the benefits of employment in the treatment of the insane, no one of us probably, will venture to say that he has made the most of this noble remedy,—so noble that we had almost pronounced that Superintendent to have been most successful in his vocation, who has applied it most faithfully.

" So far thy care in each particular course
Is well bestowed ;—but neither physic's aid
Nor diet treatment, thou mayst here enforce
Will health restore, if maniacs are not made,—
Aye, urged by means resistless—to walk the shade,
Or strike the bounding ball, or use the arms
In labors healthful, and with hoe or spade
Clear well the recreant weed, or fence from harms
The tender plant, and screen the exotic's embryo charms.

• • • • •
Sayst thou that storms and winter's blast deny
The walk, the game, or exercise in field ?—
Think not therefore that his powers should lie
In dormant sloth,—nor day-rooms' areas yield
Full exercise ;—and be it ne'er concealed
That spacious rooms, alike for light and air,
Are needed here ; but most that uncongealed
The torpid blood may motion's blessings share,
And sure within the mansion's bound such boon is there."

The bard, though a Quaker, thinks well of amusements, and especially recommends bagatelle and billiards, and rebukes those who regard them as no better than gambling.

" These various games, or such as these, we need,
To rouse the dormant sense, and stir its fires ;
And though 'tis not in mortal hands to speed
A cure, 'tis well if sport some joy inspires :
And oh ! how needful 'tis that hope conspires
With calmer patience to subdue the vein
Of passion's blood excited ;—when retires
Sweet sympathy, and self is left to gain
Its bitter portion of defeat, distrust and pain "

Our author's remarks on religious exercises evince a correctness of views, and liberality of feeling, which we do not always see in those who are regarded as the saner portion of the community. We have been mortified to find that the spirit of ultraism and bigotry which so strongly characterises the tone of thinking among us on subjects of great moral interest, is beginning to vitiate our discussions on the effects of religious exercises upon the insane. If one is unable to recognize their benefits as fully as some others do, or in other words, will not go with the majority, he is very charitably suspected as being unfriendly to religion, and set down as "little better than one of the wicked." Come what may, it is incumbent on every high-minded, right-minded man to resist this spirit, and speak out his honest opinions unbiased by fear or favor, whenever important interests are concerned. While we heartily concur in the sentiments of the following verses, we do not hesitate, at the same time, to say that religious influences injudiciously exerted, may work much mischief, and that unless directed by much knowledge of insanity, of the character of the patient, and of human nature generally, they will certainly have this effect. Like all other good things, they may be abused, and our merit is determined, not so much by the extent to which we have carried them, as by the amount of good we have accomplished by their means. And this latter result, let us remember, is not shown by tables that give the number of religious services that have been performed in the house, or the proportion of patients that have attended them, nor by the number of hours devoted by the chaplain to special ministrations. It does not lie open to immediate and superficial observation, and our belief in its existence is more a matter of faith than of calculation, to be confirmed by ultimate effects.

"Tis not for bards to sing of creeds or forms,
Or mark the line which, in a house like this,
'Twere well to take—since love conforms
To all that Heaven assigns—nor ought amiss

Deems he the prayerful language, though not his,
 Which in that house his gracious God prepares;
 In truth of heart alone consists our bliss—
 And Catholic or Quaker, this is theirs
 Who join in peace and love the household prayers.

Nathless, some form of worship or of prayer
 The Christian Master of this maniac throng
 Will deem it right, no doubt, to establish there;—
 Nor yet withhold the peace-inspiring song—
 That sacred song attuned to Christ, and long
 Vibrating on the lips of love, breathes loud
 The animating chorus!—thus among
 The votive lips, or ever silent crowd,
 Is God adored and his eternal truth avowed.”

“ Yes! hath the Bible breathed its sweets in vain,
 If in the maniacs’ hall no sound were heard
 Of gospel truth;— no supplicating strain
 Of anxious hope, or grateful love preferred
 To him whose mercy graciously hath stirred
 Bethesda’s pool, and bid the mourner in,
 That he by faith his healed loins may gird,
 And there—not less from soul-destroying sin
 Than body’s illa redeemed—his rapturous lay begin.”

We are unable to extend this notice any farther than to give a few stanzas from the description of Duddleston Hall, one of the many places in England, which having contributed to the ease and pleasure of their wealthy possessors, have, in the changes of fortune, been converted into asylums for the insane, premising however that to those whose peregrinations have not led them beyond American ground, no description can convey an adequate idea of the manifold beauties that embellish these places.

“ Gently leave

The mansion’s site, and by yon path along
 The upland lawn, our winding course so weave
 That soon ye trace the sylvan mass among,
 Brings solitude’s delightful rest—where song
 Of winged choristers awaits the ear,
 And far estranged, from man’s tumultuous throng,
 The mind attuned to peace, breeds nought of fear,
 But joyously can smile, or drop the silent tear!

Now to the thick and lofty wood beyond
 We wend our way, and, thankful for the shade,
 Rest here awhile—to memory's notes respond
 The busy tongue—then seek the opening glade
 Fast by the water's brink, when lo! arrayed
 In all the varied richness of the grove,
 Behold its wood-crowned margin.—”

* * * *

“To scenes more peaceful and divine,
 Now through the o'erarching trees we slowly pace,
 And by the water's verge, a devious line
 Pursue, and in its glassy surface trace
 Each clear reflected line of fabric's face,
 That sleeps in stillness there, and woos the art
 Of painter to display.”

* * * *

“See in advance, the distant opening glade
 Attracts the observant eye, and forth we go
 Fast by the ivied dairy—so displayed
 By tasteful hand, that well its form might shew
 Some rude piled monument;—thence onward slow
 We reach the lower lake, where, stored with plants
 Aquatic, its deep bosom can bestow
 All that for ornament or use man wants,
 And, rich with finned race, the angler's heart enchants.

But ah! what lovely spot is this—so green
 And decked with many a graceful flower?
 What magic hand hath reared this fairy scene,
 And given to earth another Eden's bower
 To charm the eye, and glad the vacant hour!—
 Here may the thoughtful soul in peace enjoy
 Its welcome leisure; build its fancied tower
 Of life's expectant bliss; or pleased employ
 Its floral taste in sympathy with nature's joy.

For lo! from out yon temple we descry,
 Spread as a carpet of luxuriant sweets,
 A garden fair—enchanting to the eye
 Of woodlands fond; since there its vision meets
 All beauteous objects;—far from customary seats
 This gay parterre, with verdant walks entwined,
 And by the glade and grove encircled, greets
 In loveliest solitude the peaceful mind;
 Fit scene for bards to meditative flight inclined!

But whither tends that path ! Let us explore
Its latent purpose, and through laurels go
Our circuit to the left, and scenes before
Thus hidden quite, are now revealed ; for, lo !
By art contrived, a limped streamlet's flow
Forth from the ground in liquid silence glides,
And through its metal tube with current slow
Pours e'er its bracing waters, through the sides
Of artificial basin, and a bath provides.

A scene to memory dear !—And, now, behold
The unfading rhododendron's splendid bloom
Encircling shade its fence ;—and yet the gold
Of gay laburnum pendant shines ;—no tomb
Is here, as in the neighboring wood—nor gloom
Of darkening waters ;—all as day is light ;
For here, instead of close-shut marble room,
The sky—our sole pavilion—glads the sight,
And all around with nature's richest charms is dight."

A large portion of the book consists of *notes* which form a kind of running commentary on the verse. They contain a good deal of interesting matter, and are cherished by a strong religious tone which to many may appear almost fanatical. We hope, however, that before our poet publishes the fruits of his meditations again, he will have learned—what is so often forgotten—that religious truths are never made so attractive, as when inculcated in a spirit of meekness and Christian liberality. We take leave of him now with many thanks for the gratification his book has afforded us, and with the hope that his spirit will not always lie in the shadow of disease.

I. R.

PROVIDENCE, R. I.

ARTICLE II.

JUDICIAL REPORT,

And Medico-Legal Remarks upon a case of Homicidal Insanity. By DOCTOR AUBANEL. Physician in chief of the Asylum for the Insane at Marseilles, France.

Translated for the Journal of Insanity, from the "Annales Medico-Psychologiques," by D. TILDEN BROWN, M. D., Assistant Physician to the New York State Lunatic Asylum.

The existence of homicidal insanity is no longer at the present day a matter of dispute. Medical science has proved by numerous and conclusive facts, that certain intellectual lesions may lead man to shed the blood of his fellows. This species of insanity is generally well understood by courts of justice, and rarely have we now to lament the judicial errors which formerly consigned to infamy and the scaffold, those unhappy beings whom disease alone had made assassins, and consequently deserving of forbearance and compassion. These errors, in fact, are daily becoming more rare, and those insane homicides who would formerly have incurred, like the most depraved criminals, the utmost severity of the law, we now find consigned to the care of public asylums.

At the same time it must be remarked that the public mind is not yet wholly converted to the doctrine of homicidal insanity. Much doubt still exists on the subject of reasoning monomania, and some are yet unwilling to regard individuals affected with this variety of mental alienation, as insane. Criminal annals present us from time to time, cases in which the intellectual disturbance passes unperceived in the search for and estimation of causes, which might have led to the commission of alleged crimes. Some physicians even, participating in these views, render themselves

abettors of such errors; but they are fortunately few, and are men, who, wanting practical information, and having no acquaintance with the insane, have not been early accustomed to particular observation of mental derangements, to discern which, superior skill and experience are often necessary.

Magistrates frequently charge us with listening in such cases to the voice of humanity alone. They accuse us of overlooking, in a spirit of excessive philanthropy, the rights of society which justly demand the punishment of those who infringe its laws. Monomania we yet hear it asserted, is a modern resource, invented by physicians to snatch criminals from human justice. Some judicial officers also, very worthy men otherwise, accusing us of seeing everywhere nothing but insanity, believe themselves bound to dispense with our services, so confident are they beforehand say they, of the confirmatory result of our investigations.

These reproaches are altogether unmerited; they who utter them yield to time worn notions, and blinded by prejudice, devote no attention to the improvement effected in the science of mental diseases. Sorcerers were formerly punished like criminals: would any one dare at this day to rebuild the funeral pyre, or bring before courts of justice, these so called 'possessed of the devil'? Homicidal monomaniacs are no more criminal than the sorcerers of former times; like them they are worthy of pity, and the severity of courts of justice toward them, as toward other insane persons, should be limited to sequestration in lunatic asylums.

Still it must be acknowledged that however unjust they may be in general, the reproofs bestowed upon us are not entirely unfounded. Their explanation is found, in fact, in the exaggerations into which certain physicians have permitted themselves to be carried, by a zeal very laudable, but at the same time deplorable and fatal to social order. We would not deny that some physicians, influenced by their feelings and an excessive philanthropy, have evi-

dently overstepped the doctrines laid down by authorities on homicidal insanity, while seeking in their immoderate zeal, to shield by the imputation of this disease, some miserable criminals, deserving the utmost rigor of justice. Every project has its enthusiasts, so every good cause has its unskillful defenders. These exaggerations, however praiseworthy may be the sentiments which inspire them, have occasioned much evil. They have done injury to the reputation of the medical profession, and therefore to the rights of humanity, which physicians are called upon to protect by enlightening courts of law upon the nature of mental alienation.

We would however remark that they who are most frequently guilty of such extravagances, are not physicians; they are mostly lawyers, defenders of hopeless causes, who, despairing of tenable grounds for defense, seize on the opinions expressed upon this subject in our books, without understanding them; and in their ignorance of the characteristics of insanity, make wrong applications of the sound doctrines we profess. The court-room presents us but too frequent examples of this nature; it is these absurd and unskillful defenses which have mainly contributed to impress the public with unfavorable views of the reality of homicidal insanity.

We have no participation in these arbitrary opinions, and deeply deplore all such errors, from whatever quarter they proceed. It is necessary in this matter to guard against any extravagance; neither to believe that all criminals are insane, as some would be tempted to admit; nor to reject all imputation of insanity as some magistrates are accustomed to do, in cases where the derangement is so isolated that reason apparently preserves its integrity. When summoned to offer his opinion on the mental condition of a man accused of murder, the medical jurist should never lose sight of the two great interests he has to shield; that of society, which reasonably demands the just punishment of undoubted criminals; and that of humanity which claims with equal

justice the acquittal of those unfortunates whom insanity alone has armed with the assassin's weapon. Deeply imbued with these sentiments, and faithful to his duty, he should proceed conscientiously to the investigation awarded him, and after devoting himself to the scrupulous examinations which science requires, must unhesitatingly announce his conclusions concerning the prisoner, whether they prove favorable or calamitous to his cause.

Medico legal Report upon the mental condition of Biscarrat accused of murder.

"I, the undersigned, Honoré Aubanel, Doctor of Medicine of the 'Faculty of Paris,' and Principal Physician of the Lunatic Asylum of Marseilles, commissioned by M. Lafond, Judge of the court of this city, presented myself before him on the 13th December 1843, and after being duly sworn, was directed to repair to the prison in order to satisfy myself of the mental condition of Francois Denis Biscarrat, accused of having murdered George Faudrin on the 27th day of November 1843.

Believing that several visits would be necessary to enable me to judge correctly of this man's state of mind, I obtained authority to see him as often as I thought necessary and at different hours of the day. During the examinations to which I have subjected him in the five or six visits, made in the course of a month, either at the house of detention or in prison, the following circumstances and facts have presented themselves.

Biscarrat is a man of about thirty-nine years of age; a journeyman baker by occupation, possessing a strongly marked nervous temperament, his eyes somewhat sunken in their orbits, cheeks hollow, complexion sallow, his whole countenance indicating an unhealthy condition. That look of restless disorder peculiar to mania, is not observable in his appearance, but his countenance is sad and somewhat repulsive. His eyes indicate distrust, watching the movements of others with suspicion and denoting an unnatural

state of mind. This distrust as exhibited toward myself, became excessive each time my interrogatories were pushed somewhat close; and being naturally endowed with a very lively susceptibility, he sometimes replied with irritation to my inquiries, however cautiously addressed. He knew me to be a physician, but was throughout ignorant of the nature of the commission with which I was charged.

The keepers of the prison being often questioned as to the prisoner's habits, informed me that he was peaceable and rational, that he slept and eat very well, but that he conversed little and appeared to have a gloomy, uncommunicative disposition. At one time he refused to eat, complained of being sick and asked to go to the hospital, but the physician who examined him discovered no marked disease.

In my examinations, whenever he was questioned upon general matters, disconnected with that portion of his life which we shall presently mention, his conversation was that of a man of sane mind; his language, uttered with readiness, appeared to me to be marked neither with extravagance nor incoherence, with no evidence in fact, of intellectual derangement. But when interrogated upon his recent history and the motives which induced him to commit the murder, he spoke unreservedly of *enemies* and *persecutors*. Having obtained this clue I sought from him the minutest explanations on the subject, and in subsequent interviews with him, was soon convinced that he connected the origin of all his misfortunes with the existence of an association of enemies, of which he believed his victim to be a member. The following as he related it, is a concise history of the pretended prosecutions of which he had been the object.

About eighteen months since Biscarrat removes to Algiers, in the hope of pursuing his trade as a baker more profitably than in France. The first few months of his residence there are quite happy; he makes money, is contented with his lot and does not regret coming to the country. But misfortunes overtake him, he contracts fever, and soon after complains of general *malaise* and debility. Later still, from

having always enjoyed good health, he experiences at intervals a disgust for food, loss of appetite and a sort of general suffering which he could never accurately describe, and for which he consulted physicians. "I had no longer my former strength," says he, "I had pains in the limbs, my head was heavy, my cheek bones seemed to be swelled, and my fingers were often tumefied; I suffered all sorts of pains without knowing precisely with what diseases I was affected." His sufferings are frequently aggravated by eating or drinking at the taverns, and at times his food causes diarrhoea and vomiting.

At the same time, his social position becomes very unpleasant; ill health frequently prevents him from working, when well, he cannot obtain employment; he is discharged from all the shops, and reduced to the most abject misery is forced to dispose of his personal effects to supply his necessities. "I could not satisfy myself" says he, "why apprentices, men who hardly understood the trade should be preferred to a good workman like myself." Several months elapse in this manner, when at last finding himself constantly miserable, unwell, and despairing of a brighter future, he forms the design of taking his own life, and for this purpose purchases a pistol. "I should certainly says he, have relieved myself of a tiresome existence, had not a circumstance occurred at this time *which opened my eyes* and put me on the track of my misfortunes." This was a dispute which arose between himself and a fellow laborer to whom he had sold a gold watch. This man desired to return the watch, but Biscarrat was unwilling to receive it, having already expended the avails. He was surprised at the persistence of the man to annul the sale, made at a price below the real value of the article.

From that time his dejection assumes a more decided character; he believes that this man has acted thus toward him at the instigation of enemies; and hastening to generalize the distrust which had seized his mind, believes that his ruin is determined, and refers all his sufferings to attempts

at poisoning. In his opinion, his pains and nervous tremors are no longer referable to other causes than the ingestion of poisoned food. He remembers to have formerly experienced a sensation of faintness after drinking a glass of liquor, presented by his companions, and believes that drugs had been mingled therewith. These same enemies deter him from working and have reduced him to abject misery. He no longer meditates self destruction, but on the contrary seeks to expose these machinations, swearing to avenge himself should he ever discover the guilty ones. Still, however positive of the wrong inflicted on him, he cannot clearly identify his enemies and does not well know who to lay hold of.

He remains several months longer at Algiers, a continual prey to the same torments and the same beliefs. His sufferings increasing instead of diminishing, and his situation becoming daily more painful, he decides to leave Africa, as much to rescue himself from overpowering wretchedness, as to avoid committing *any rash act*, should he at any time find himself in presence of his enemies.

He then leaves Africa and reaches France, hoping that his afflictions may cease. But at Toulon, where he remains some time after landing, and at Arles, Tarascon, and especially at Avignon, where he works several months, he finds himself again a mark for his persecutors. When refused or discharged from employment, he declares that it is because they wish to reduce him to beggary. "I am a capable and honest workman, says he, why then should they send me away, if not for this reason?" At Avignon his disease makes rapid progress, he suffers pains throughout his whole body; his tremors, diarrhoea and vomitings return with increased intensity; he is daily forced to eat or drink drugs which cause his ill health. His conviction becomes even so strong upon this subject, that he considers it necessary for his safety, as he has told me, to give information of it to the King's prosecutor at Avignon. On another occasion, he enters the hospital and leaves it without improvement. For-

ever haunted by the dread of being poisoned, thoughts of revenge are not slow to arise in his mind; he purchases a second pistol, without well knowing against whom he shall employ it, and watches a favorable opportunity to avenge himself. But, whether unable to identify his persecutors, or as in Algiers, his reason yet exercises partial control over his will, he leaves Avignon and comes to Marseilles, the hope of brighter prospects not having altogether abandoned him. Unfortunately this hope is not realized; the same fate attends him here and the nature of his ideas remains unchanged.

At Marseilles he renews an acquaintance with George Faudrin, whom he had merely seen at Toulon on his return from Africa; but naturally of rather unsocial disposition, he contracts no friendship with him, neither likes nor dislikes him, sees him often in the tavern where they lodge, and sometimes walks with him. This partial intimacy continues some time without giving the least offence to Biscarrat; but subsequently, George's kindnesses become objects of suspicion; he believes that his companion invites him to drink only to poison him; alleging as ground for his belief that he has several times been ill after eating or drinking with him. Thus he reasons that George must necessarily be his enemy, or at least the bribed employé of others.

On the night of the 26th and 27th November, Biscarrat suffers severely, he rises in the morning quite indisposed. Chilled by the cold he takes a walk about the city to warm himself. Some hours after, he meets George in the street, who proposes to pass the day at the "Chateau d' Iff." Biscarrat, more distrustful than ever, abruptly refuses, and regarding the proposition as a new act of villany, conceives on the spot the project of killing him. "*He must answer for all*" says he. In fact, the pistol which he had, being unserviceable, he purchases a new weapon, loads it with small shot, places himself beside George, who was playing cards in a tavern with other laborers, and discharges the pistol at his head. George falls dead. In the midst of the

confusion which ensues, Biscarrat leaves the place without being recognized as the murderer; but he makes no attempt to escape and promptly remarks to the person who arrests him, "Yes, I killed him, and now I am going to surrender myself to justice."

Having questioned him several times upon his acquaintance with George, I have never discovered any variation in his replies.

Question. You must have had some quarrel or business transaction with him?

Answer. No never, I was not with him enough to wish him either good or evil.

Q. Why did you kill him then?

A. Because he was constantly asking me to drink, and I was satisfied that it was only for the purpose of poisoning me.

Q. There is nothing extraordinary in these invitations; are they not customary among companions?

A. He insisted too strongly upon it to be disinterested.

Q. But what object could he have in poisoning you?

A. None directly himself, but he acted at the instigation of others.

Q. Are you quite certain of what you say? Do you not regret having killed him?

A. I am certain he wished to poison me, but I do regret now that I killed him. I should prefer if possible, to banish myself far from home, before attempting a similar crime; I acted without reflection.

Q. Do you know who your enemies are that employed George to poison you?

A. No, but I suppose them to be important personages.

Q. But how can you suppose that persons of high rank should concern themselves about you—a poor laborer?

A. That's true, I cannot account for it, but there must be some secret in this matter.

Q. What secret can there be?

A. Possibly riches that I know not of, perhaps I am of dif-

ferent birth from the family whose name I bear ; but I know nothing positive on the subject.

Q. Here in prison, do you still continue to suffer from illness and from their attacks ?

A. You need only look at me to see whether I am sick or well ; I suffer constantly, but I have experienced nothing new here ; there is some rest here from the wrongs they have done me.

Q. If you were restored to society do you think they would continue to persecute you ?

A. I know nothing about it, we shall see when I am released.

Q. Have you consulted any new physicians in Marseilles of late ?

A. No, I thought it useless, being convinced that all my illness arose from poisoning.

Such is the collection of facts elicited in the various examinations to which I have subjected the accused. His replies I repeat, have always been consistent, and aside from his prominent delusion, he has invariably conversed with me coherently and with an entire appearance of reason.

What is the mental condition of the man whom we have just been examining ? This is the question which we must now determine.

Biscarrat presents no appearance of insanity ; for, his actions while in prison are not those of an insane man, and his ordinary conversation does not exhibit any disturbance of ideas. But because he is calm and rational, as we are assured by persons about him, does it follow that he enjoys perfect integrity of his intellectual faculties. No ; we could refer to many well known cases of insanity similarly affected ; our asylums devoted to this infirmity are peopled with individuals, affected with partial insanity, who converse on all subjects disconnected with their dominant idea, with so much sense, that one would be tempted to consider them in all respects of sound mind. There exists then, *and science leaves no doubt on this point, a form of mental derangement*

in which reason is seemingly preserved, although the mind of the deranged person is a prey to the exclusive thoughts which beset it and impair its faculties. This mental condition authors term monomania, and homicidal monomania when the partial delirium leads the individual to attempt the life of his fellow beings.

Is Biscarrat's such a case? Is he affected with this variety of monomania? Yes; we do not hesitate a moment to assert it, in consideration of what we have witnessed and of his peculiar ideas, announced with a voice and accent of truth, well calculated to convince any man accustomed to observe these diseases.

1st. He contracts the acclimating fever, and it is from this moment that his sufferings appears to date, and that a sort of gloom invades his mind. Facts are not wanting to show that the fever may have exerted an influence in producing the alterations in his mental condition. It is well known to physicians, that under a hot and burning climate like that of Africa, these diseases often react on the brain and sometimes induce melancholy. Doctor Baillarger, a distinguished physician, devoted to the treatment of mental diseases, has recently described several cases of insanity, resulting from acclimating fevers.

2d. The temperament, character and physiognomy of this man, are all distinctive indications of the various delusions dependant upon depression of mind.

3d. These sufferings that he is often unable to define, these nervous tremors, this debility, these swellings of the cheek bones and fingers, all doubtless imaginary, complete the picture of that diseased condition, which, in hypochondriacs, those victims of a thousand ills, we observe every day.

4th. These false sensations of which he speaks, these hallucinations, as we term them, are psychological facts of great importance in the diagnosis of insanity.

5th. This mistrust, these fears of poisoning were the almost inevitable consequence of a train of ideas, on which his mind had brooded for some time past. This is the progres-

sive developement which mental affections undergo, the course which melancholia naturally follows.

6th. His groundless charge of enemies and persecutors, would alone suffice to prove insanity ; for in our age, persecutions of this nature are impossible, and their victims no longer met with save in mad-houses.

7th. The guilty resolves which supervened, prove the strength of his faith, how tenacious and irresistible was his delusion. These conflicts between reason which still protects his diseased brain, and the partial aberration of intelligence incessantly impelling him to avenge himself, are often witnessed in monomaniacs of this class ; but the day arrives when the morbid impulse overcomes the judgment, and the crime is committed. An accidental circumstance frequently determines its accomplishment ; as in the case before us, George's invitation to Biscarrat to an excursion in the environs of the city.

8th. We should not fail to remark that on the night preceeding the 27th November, Biscarrat does not sleep as usual ; he is sad and ailing through the morning of this day.

9th. The circumstances attending the murder are rarely met with in the true criminal. In fact, Biscarrat murdered George in open day, in a public house, in the midst of a crowd of visitors ; then quietly leaves the saloon without seeking to escape ; when arrested by the police his calmness does not fail him ; he confesses the crime and explains his motives. Monomaniacs alone act in this manner ; they do not dread the consequences of their actions, and far from concealing like criminals or as Biscarrat could have done, their murderous attempts, they often execute their designs in presence of numerous witnesses.

10th. In this instance there was even premeditation ; the accused had secretly prepared his weapon, and in arranging to murder George, was conscious of what he was about to do, and knew that he should kill him.

Do the insane act thus ? it will be asked me. Yes ; the insane of this class, those whose insanity is so isolated, are

ordinarily cunning, ingenious, adroit; they consider their preparations maturely, and often take the most minute precautions to secure success. *The means employed for the act prove nothing; it is the cause we must seek, the psychological and diseased agency which determined the commission of the act.*

From these considerations I am convinced, 1st. That Biscarrat has been and still is subject to decided hypochondria, a mental affection which may have supervened upon actual local or general disease. 2d. That the suffering he experiences arises chiefly from his deranged imagination. 3d. That his belief in persecution is a manifestation of monomania. 4th. That the homicide which he committed was the result of an irresistible impulse, the consequence of a fixed idea which enslaved his free will, and prevented him from appreciating the entire criminality of the act. Such are the conclusions which I have been led to draw from my examination of the prisoner.

But there being a possibility of simulation—though little disposed myself to admit such a supposition—I desired to avail myself of any information calculated to enlighten my judgment and remove any doubts on the subject. Consequently I requested permission to examine the antecedent facts relating to Biscarrat, contained in the record of the judicial proceedings, as is recommended by the late Dr. Marc, distinguished for his experience and skill in these cases. (See his work on *Insanity considered in its relation to Medical Jurisprudence*.)

In examining the records of the court which the Judge permitted me to consult, far from discovering any facts inconsistent with opinions I had already formed, I found several circumstances concurring to strengthen my conviction. Indeed since the prisoner's return from Africa, several persons have observed his singularity; they have found him depressed and more taciturn than formerly, and some witnesses without perceiving in him any marked indications of insanity, testified that he had changed in character and no

longer appeared like the same man. One witness is more explicit; he states that Biscarrat sometimes spoke to him of persecutions which he experienced, of drugs mingled with his wine, and of vomitings caused by them. But the most important testimony is the letter addressed to the Judge by the King's prosecutor for Avignon, to whom Biscarrat had complained. This magistrate writes that several months since, this man came and complained to him of having numerous enemies and persecutors, and that, observing in him exaltation and incoherence of ideas, he considered these pretended accusations as the result of intellectual derangement.

It is true the *majority of witnesses assert that they had never observed the least symptom of insanity in Biscarrat*; but these assertions do not astonish us at all, for the prisoner has always been rather reserved, and had but few friends to whom he would have ventured to disclose his griefs. It is one characteristic of this class of monomaniacs, to remain a long time concentrated in themselves, and not communicate the diseased prejudices of their minds to any one. Those who had business relations with him would not consider him deranged, as he spoke to no one of his enemies, while all his actions and conversation, disconnected from this subject, were perfectly rational and still remain so. He visited the King's prosecutor at Avignon because his patience was exhausted, and he looked upon this magistrate as a man who could render him justice.

The other articles of prosecution have afforded me no important fact which he had not himself already related to me. The replies to the interrogatories of the judge are for the most part similar to those which I have obtained; he has never sought to deny the crime, and, scarcely disturbed by what he had just done, he was as explicit in the first as in subsequent examinations. A last fact which we ought to specify, as proved by the inquest, is the absence of any ill will against George, or of any business transaction between them; in a word, the entire want of all motive to convince us of any criminality in this homicide.

We persist then in the conclusion that Biscarrat in assassinating George Faudrin, obeyed a fixed idea, an insane impulse arising from the delirium of his mind; that he is a monomaniac deprived of free will, whose judgment is essentially impaired, although at the moment of the act he was conscious of what he was about to do, and had prepared the means with calmness and premeditation. But I feel it my duty to assert that this man is a dangerous monomaniac, and if justice does not punish him as a criminal, his rigid seclusion in a lunatic asylum appears to me indispensable for the public safety. SIGNED, AUBANEL.

Marseilles, January 20th 1844.

The grand jury having transferred the case to the circuit court of the Department of "Bouches-du-Rhone," the accused appeared there on the 8th March 1844.

In the court room he appeared much as we found him in the prisons at Marseilles. He related the details of the crime charged against him, with calmness and precision, denying nothing, and without attempting to extenuate his guilt by pretended ignorance of what he was doing in committing the murder. He admits that he had a decided intention to kill George, and although he thought the act a criminal one, was unable to resist the desire of avenging himself on a man whom he believed to have severely wronged him. He spoke of the persecutions which he had suffered since his residence in Africa; related his history as he told it to us, and invariably asserted that his victim must have been one of those who had sworn his ruin. In closing his deposition he added, "I am now before the court; these gentlemen will judge whether I have done right or wrong in avenging myself."

Several circumstances worthy of attention were remarked in the course of his examination; his firm persuasion of the existence of enemies who persecuted him, the precision of his replies, the apparently perfect integrity of his intelligence, the tranquility of his mind and his unremitting efforts to repel every imputation of insanity.

Being summoned as a witness of experience (expert) to give a verbal opinion on the mental condition of the accused, I first presented only the facts recorded in my report; but at the request of the President I appended explanations of several questions, which he submitted to me and which were of greater or less importance.

1st. "Consider this calmness, said he; observe the preciseness of his replies, has this man the appearance of an insane person?"

This question required no hesitation in replying; all medical attendants on the insane know that tranquility is not inconsistent with insanity, and that an apparent mental quietude is even a symptom common to the majority of melancholics whose insanity is very isolated. The most dangerous maniacs are not those who scream, sing, and break; but those who, under the treacherous guise of silence, meditate upon the sinister designs conceived by their diseased imaginations. Biscarrat's insanity consisting only in the belief that he was the victim of a conspiracy, and depending entirely upon a train of ideas springing from imaginary persecutions, is it astonishing that on other points his judgment should be fully preserved, and that he should speak and reason, save on his insane prejudices, like an individual perfectly sane? The apparent reason, which this class of insane persons always retain, especially in the early course of their disease, is a settled fact in science, the result of the conscientious researches and observations of our distinguished predecessors.

The insane of former days, confined in asylums, or rather in prisons and dungeons, being constantly furious and noisy from the ill treatment to which they were subjected, the community have become accustomed to regard as insane those only who attract attention by their turbulence or impetuosity.

Visitors are universally surprised on entering the modern asylums where new customs have been introduced, to witness the good order which prevails; the quiet and neatness

of the dormitories; the absence of chains and all severe seclusion; the dining rooms where patients take their meals together; and the workshops where they occupy themselves in various branches of industry. The insane generally, even those whose minds are a prey to numerous delusions, are often able to labor, and capable of submitting to judicious regulations. If this be the case with most insane persons, let us no longer accustom ourselves to regard screams and fury as indispensable attendants on this human infirmity, and we shall then better understand partial insanity, the delirium of monomania, which as we have said is often accompanied by all the appearances of reason.

Ques. 2d. "Insanity excludes all consciousness of evil-doing, whereas the accused knew that in killing this man he committed a wrong act; he is not then insane, since he possessed this consciousness and could have abstained from committing it."

This argument, more plausible than logical, others more able than I, have long since successfully confuted. It is not the act itself but the mental disturbance which preceded it, the motive which led the individual to the commission of the act, that should fix our attention. The mere act of killing does not, as has been asserted, constitute a criminal action. The crime lies in the motive which led to the shedding of blood. If the motive be void of reason; if the ideas which, exclusively engross Biscarrat be delusions, and if they have been the determining cause of the assassination, why not regard as resulting from a disordered mind, the action which is the consequence, the completion indispensable. The homicide I repeat of which this man is accused, is a secondary fact which should not occupy us exclusively; the principal fact for our consideration is the motive which preceded the crime and determined its execution; it is, in other words, that insane conviction which led him to discover enemies all around him. The accused, as we have seen, for a long time resisted the impulse which influenced him, and experienced numerous mental struggles.

But a moment arrives, as we observed in our report, when the diseased impulse proves strongest, and Biscarrat unfortunately allows himself to be hurried to the commission of the act which his brain directs. We see patients every day in our hospitals, who lament their own censurable improprieties, telling us they obeyed a blind impulse which controls them. These same facts are observed in instinctive homicidal insanity, as it is called. Now, if in certain cases the insane person yields to something, he knows not what, something which he can not even describe, we can conceive that much more should he who is a prey to exclusive ideas allow himself to be entirely controlled by them, and from inability to resist, should finally *obey* the evil propensities which they had engendered in his heart. Such ideas, it will be said are imaginary; the insane man who can still reason, should be able to guard against the criminal impulse which he receives from them. But these ideas, are in truth, neither imaginary nor insane except to us; the maniac believes in them as the most positive realities in the world; and in acting conformably to their dictates, he acts in the morbid sphere of his intelligence, with the same conviction, the same conscientiousness that influences the sane man in the various actions of his life.

Ques. 3. "The accused repels all imputation of insanity, he engages to prove the falsity of your testimony, he rejects any opinion which tends to prove him insane. Should he act thus?"

Answer. There are but few insane persons who admit their derangement. It is singular to see them accuse their companions in misfortune of insanity, while at the same time they discover no impropriety in their own unreasonable acts. Nothing then in my opinion better proves the cerebral derangement of Biscarrat, than his effort to repel the imputation of insanity. This alone excludes all design, all simulation on the part of the accused. He would not seek to defend himself from it if the complaints he makes were feigned, and he wished in that way to simulate insanity.

Furthermore, we have discovered no evidence of simulation in the course of our medico-legal investigations. Biscarrat was too deficient in education to understand the doctrines of monomania, and thus be capable of feigning partial insanity. Had he wished to pass himself off for a maniac, he would have committed extravagances of various kinds; he would *have done crazy things*—as is vulgarly said—like those who attempt to feign insanity.

We limit to the above, the numerous explanations which we have been called upon to give, at the request of the presiding officer of the court and by the requisition of the public prosecution; explanations with which we conjoined a relation of analogous facts gathered from the annals of science. But a final observation presented to us by the Attorney General is too serious not to arrest our attention for some moments. It is thus:

"This man," says this officer, "if your opinion is admitted by the court, will be acquitted and confined as a maniac in a lunatic asylum. But if insanity be curable, and the resources of art should triumph over his disease, is it not to be feared in restoring him to society, that the same ideas recurring, he may again become a murderer?"

This apprehension is a natural one, and I can easily conceive that it should awaken the anxiety of magistrates. I closed my report with these words: "I feel it my duty to assert that Biscarrat is a dangerous monomaniac, and if justice does not punish him as a criminal, his rigid seclusion in a lunatic asylum appears to me indispensable for the public safety!" I might have added that this seclusion should be of long duration, that is, it should continue during the life of the individual. I informed the Attorney General that such was my opinion, and that should Biscarrat be entrusted to my care, I would never assume the moral responsibility of restoring him to liberty, however convinced I might be of his recovery. For myself, I would subject all insane homicides to the same conditions.

Legislation relating to the insane is silent on this point,

and it may seem at first glance, absolutely unjust and inhuman to condemn to perpetual detention, every man, who in a paroxysm of monomania, may have taken the life of a fellow creature. The insane man may in fact recover; he may again become quite rational, and in his lucid condition following recovery may realize and even deplore the fatal propensities which have involved him in wrong acts. Such cases occur often; and I readily conceive why physicians called to decide upon facts of this nature, hesitate for a long time before taking sides in the question whether such an insane homicide should, after his restoration to reason be continued in detention.

The law of 1838 says, that all insane persons shall cease to be supported from the time the physician shall announce their recovery. But as no distinction exists between the ordinary insane and the homicidal insane, it follows that if the physician shall declare his recovery, the latter, like the others, ought to be restored to liberty. The meaning of the law is not doubtful, and in the absence of other legislative restrictions, I do not believe that any criminal, acquitted by reason of insanity, can be detained in an insane hospital after recovery. This is a defect which public safety requires should be remedied.

As for myself, I have already said that I think the seclusion of the homicidal insane should be perpetual; and I shall expose this legislative deficiency by urging the support of such insane persons upon the authorities, in reports which may be required of me on this subject. I believe it is decided that a discharge may be granted after recovery, to an individual, who, in a paroxysm of acute mania or fury, may have killed another; for in that case, the murder is neither arranged or premeditated, the restoration is more lasting, and if the malady returns, it is ordinarily announced by premonitory symptoms, which admit of the necessary precautions being taken.

But the homicidal monomaniac is in an entirely different situation; the improvement is often only apparent; frequent-

ly no phenomenon announces the return of the insane ideas ; their outbreak is almost always sudden ; the individual broods on his project in silence, and often strikes in the midst of a complete calm. The medical jurist performs an important duty to humanity in preserving the monomaniac from ignominy, and in rescuing him from the hand of the executioner ; but the medical attendant of the insane would offend the sacred rights of society, in exposing it anew to their attacks by an untimely discharge. Every insane homicide, I repeat, should be confined for life in a lunatic asylum ; but it is desirable that legislation should speak on this matter ; in short, that it should relieve physicians of the serious responsibility which rests upon them in these cases. This leads us to speak briefly of the mode of secluding insane homicides.

There is found in several establishments a quarter called *the place of security*, where all dangerous patients are placed, and in which the most active surveillance is exercised. In the Bicetre, this quarter is isolated, and in front of it is an iron grating. There is an adjoining court for promenade, and twice the usual number of young and vigorous persons are in attendance night and day. The object of these precautions is to prevent any dangerous occurrences, and to guard against elopements, which might lead to painful consequences. But this special department does not exist in all institutions, and the dangerous patients become a source of embarrassment and peril in asylums when mingled promiscuously with others. The inconveniences which thus result are so apparent, that I believe it useless to specify them. Physicians of public asylums, who, like myself, have no place to confine the homicidal insane, must have many times observed how pernicious is this indiscriminate association.

There exists then a strong necessity, that asylums should contain a place of *security* ; the construction of which requires peculiar internal arrangements that must not be confounded with those for the simply excited class. But the homicidal insane being few in each institution, is it not to be

feared that this construction of which I speak, may appear both improper in view of the great expense it will impose on each asylum, and inexpedient, for the reason that these strong rooms will be required only for a very small number of individuals? Would it not be wiser policy to erect in France a central asylum, intermediate in some sort between a prison and the usual institutions, where the homicidal insane from all the departments could be admitted by order of the courts? This asylum should have a peculiar organization as relates to its internal police, it should employ medical attendants, and the patients should receive, as elsewhere, all the care which their situation requires. What a fruitful source of information for the medical jurist who might desire to occupy himself exclusively with the study of these destructive aberrations of man! What an advantage to the public asylums, to be relieved of this class of the insane, requiring precautions quite different from those which the usual regulations of a judicious management impose upon us! I commend this proposition to the consideration of my colleagues.

Returning to our subject we will remark in closing what relates to Biscarrat, that three physicians of the city of Aix, Doctors Gogrand, Arnaud, and Omer, were requested by the presiding officer of the court to examine the accused. All three decided on the existence of insanity, and their testimony corroborating my own in every particular, it is but just to acknowledge that the authority of these physicians influenced to a certain degree the decision of the jury. The acquittal of Biscarrat was unanimous, and the court ordered him to be placed at once in an insane asylum. Being a native of the department of Vaucluse, he was sent to that at Avignon.

ARTICLE III.

CASE OF DESTITUTION OF MORAL FEELINGS,

With singular Physical Peculiarities. By ELIZA W. FARNHAM; *Matron of the Mount Pleasant State Prison, Sing Sing, N. Y.*

J. S., a colored girl, about 18 years of age, was convicted at the Oswego Circuit in 1843, of Arson in the third degree, and sentenced to this prison for the term of two and a half years. About six months of this sentence had expired when I took charge of the prison, April, 1844.

Her anomalous character soon attracted my attention, and I found her properly classed with some eight or ten others as eminent for disorder and violence. Her name was on the tongue of both officers and convicts. The former spoke of her as one of those incorrigibles who were then keeping the institution in perpetual disorder; while the latter generally spoke of her with execrations, and sometimes with a fretful and impatient sort of pity.

On all hands I was informed that she was unconquerable; that she not unfrequently banished rest and quiet from the prison for 24 to 48 hours together; that her devices were inexhaustible—her perseverance unflagging—and her endurance incredible. When therefore, it became my duty to take the government of her seriously in hand, I felt the necessity of seizing upon the first development of the mischievous disposition, to make if possible, an impression upon her mind of a distinct and influencing character. I did not wait long for an opportunity, for notwithstanding the most vigilant attention, and the greatest patience on the part of the lady having immediate charge of her, she was reported to me as having wantonly violated one of our most wholesome regulations.

Having taken her to my office, I spoke to her plainly and thoroughly of the natural tendencies of her mind—the results to which if indulged, they would lead—the practicability of restraining them—that the design of her imprisonment was to teach her the *necessity* of this self-control—that I would explain to her then and at other times the *methods* of doing this, and otherwise aid her to this end, as her wishes and need might require. In short, I presented to her as striking a view of herself, and the destruction to which her course was tending, as I was able to do, and strove to impress her with the sincere sympathy and kind solicitude which I felt for her, and my hope that she might succeed in restraining herself so as yet to be useful and happy.

To these thoughts and feelings she seemed partially to respond; and indeed went to her room weeping, and protesting that she would on no account do wrong to one who treated her kindly—and that she would do her utmost to control her temper and love of mischief.

In a few days however she was reported again, for an offence trivial in itself but committed in such a manner as to manifest a determined disposition to set the laws of the Prison at defiance. Resolved to make a thorough experiment upon her, I again took her apart, and admonished her kindly as before, and urged the fact that if such means as these did not induce a reformation, she would ultimately compel me to adopt severe measures for the correction of her offences. I observed that the impression made by this second interview was much weaker than that produced by the first; and began to suspect what finally occurred, that I should be forced to adopt harsher measures and appeal to her fears before I should succeed in laying any restraint upon her propensity to misrule:

One evening, soon after this, accordingly I was requested to go into the prison, to attend to her again. It was near nine o'clock, and she was making a great noise, disturbing the quiet and comfort of all the inmates. I caused her to be taken to the outer ward, and when there enquired the rea-

son of her conduct. She replied that she was suffering from the tooth-ache and could not keep still. Suspecting that she feigned this excuse, I desired her to show me the tooth affected. Whereupon she laughed, concealing her face, and writhing to contortion her whole person. She was very reluctant to do what I desired; and did not until twice commanded imperatively. She then opened her mouth which she said was painful. It was entirely sound, as were all her teeth free from spot or defect of any kind; as well as from all nervous excitation, I however gravely asked her how long it had ached; and she again concealed her face and evidently enjoyed a hearty laugh. At length however she replied that it began to ache after going to her room.

Having detained her about ten minutes with these and like inquiries, I told her that having, without apparent effort been comfortable and quiet that length of time, I did not doubt her ability to continue so after she should go to her cell, that I knew her tooth did not ache and that at the first outcry after entering her cell I should take immediate measures to procure silence. After representing to her the extreme cruelty of keeping her fellow prisoners awake, and that if I should resort to severe measures to prevent it, she would be indebted to herself alone for the sufferings which might ensue, I sent her away and returned to my rooms. A few minutes afterward however she again broke out into the most frightful howlings and imprecations; and returning I had the gag and straight jacket applied. These were not completely effective. The gag in particular was somewhat defective and allowed her to articulate some words even, and by no means prevented from uttering her diabolical yells. Soon she succeeded in stripping herself of both and became more noisy and fiendish than ever, and thus the night passed, she making incredible efforts to be troublesome, and every body else in the building annoyed and surprised at her mischief and malignity.

The next morning she was less noisy, but far from being as silent and decorous as the rules and comfort of the prison

required, I therefore directed her to be put on bread and water until I should deem a change advisable. And thus fed I retained her in solitary confinement twenty one days. At the end of this time she was permitted to take her cell again and her seat among her fellow prisoners. But scarcely four weeks had passed before a similar scene was enacted, and followed by ten days solitary confinement. As before, so now, she was visited daily and conversed with in regard to her conduct in every manner most likely to persuade her to a better course. But she had been released only eight or ten days when she again became refractory and was again plied with the straight jacket and gag.

On this occasion I had procured a straight jacket of improved construction; and yet she succeeded in escaping from it, and it seemed a mystery to me how this was done; and I had it more firmly replaced and laying her prostrate upon her wooden bedstead had a cord wound around it and herself from head to foot and tightly fastened. This was done by a strong—able bodied man and I thought skillfully done; and yet she freed herself from these restraints in little time. Again the gag and jacket were put on, and she lashed down to her bunk as before. I now determined to have the progress of her next effort at victory, witnessed.

It appeared that no sooner left than she commenced a series of *serpent-like* contortions and continued them until she had wound herself quite out of the ropes and released herself from gag and jacket. I was the more struck with this statement as I myself had noticed in all her movements, actions or marked resemblance to those of that reptile. Her skin also was spotted like a common species of snake, and her pulse, even in health was so small as scarcely to be perceptible, and her flesh cold.

These facts in her physiology, I ought to add, were so distinctly marked as to strike the attention of every one acquainted with her; so much as to be a subject of frequent comment among her fellow prisoners; and were always recognized by the officers of the institution.

Her powers of endurance passed belief. On the occasion last referred to, we succeeded after several trials, in securing her in such manner that despite her struggles the gag and jacket were kept on 36 consecutive hours ; and this without food, and after nearly 24 hours of previous confinement and of such violent efforts to extricate herself as I have described, and notwithstanding repeated proffers to liberate her if she would submit.

During this seige and before her submission, I was not a little disheartened and at a loss what next to do. The prison furnished no proper facilities for treating such a case. I had at that time no ward detached from the main building where I could confine her ; no way, in short, to procure submission, but by a straight forward contest, in which thus far, she had the most decided advantage, and seemed almost miraculously endowed to persevere in it.

At the end of the time last named, she had again by her remarkable efforts freed herself ; but was far from being either exhausted or subdued. For no sooner had she laid aside the jacket and gag, than she recommenced the noise apparently as fresh as at first. Painful as it was therefore, I had no recourse but to replace the instruments of restraint and about thirty hours more were spent by her in that condition ; she now appeared somewhat fatigued—not exhausted—but a little softened. I therefore took off the jacket and gag, and kept her still in a dark cell ten days on a diet of mere bread and water. She was then removed to the outer-ward which was then fortunately completed and there kept about three months, most of the time on the bread and water diet.

For the first time she now exhibited something like a subdued spirit. Long confinement and abstinence had reduced her physical energies ; and she came out comparatively tame. I never again had occasion to resort to anything but solitary confinement. Into this she would go quietly and remain silent enough to escape more rigorous measures. But

more than half the remainder of her term was spent in solitary confinement. When let out she would go on tolerably awhile—but with continually increasing difficulty, until I would be compelled again to seclude her from her companions. Her perversity in fact, never flagged, and her physical endurance and willfulness were never subdued—her fiendishness never checked even, with anything like an abiding controlling restraint for a single day during the years that she remained under my charge, and although moral suasion which it was within our power to reach, was sedulously used in her behalf, yet when she left her lonely cell for the world again, I fully believe that her whole nature was as obdurate as possible. Apparently a spiteful snake in human form!

In truth with many of the characteristics of a cold blooded animal—such as torbid circulation, cold surface &c. she was also utterly restless. She never seemed to require or enjoy repose. And yet, though, capable of the highest degree of physical action and apparently supplied with a really wonderful amount of nervous stimulant, such was her love of mischief that she would manage by false motions to accomplish less in a day than some others of half her powers did in half that time.

She was a most wonderful liar in word as well as deed. In the former she was if possible more artistical than in the latter. The most astonishing fabrications were the spontaneous product of her mind. They were put together in such a manner and made to bear such a relation to known circumstances, and related with such gravity and form that those who heard them could scarcely do less than give them credence.

With all this perverseness she possessed quick perceptions, good reflective capacity, and a large share of ideality, marvelousness and imitation. She was wholly uneducated, not even knowing the alphabet. She had much love of paintings and drawings, and sketched with spirit, taste, and considerable correctness. But no human kindness had she ;

nothing human indeed, but her form—an idiosyncrasy of her race.

From all the study which I was able to bestow on her case I became clearly convinced that by far the greater portion of her violence and resistance were irresistible, a species of insanity indeed arising from some congenital cause. Whether the very striking physical peculiarities which I have named were any indication of this I leave for others to determine. I may add that she left the Prison on the first of April last friendless and destitute except of the small pittance with which the law permitted her to be furnished. A lamentable case, and one of many illustrating the inhumanity and indifference of the law to the welfare of those who fall under its penalties.

ARTICLE IV.

JOAN OF ARC.

Translated from the French of Calmeil. BY M. M. BAGO,
M. D., Utica.

About the year 1410, there was born in a hamlet of ancient Lorraine, a poor, but noble hearted girl, whose destiny has remained unique in history; it was Joan of Arc, who then drew the first breath of life. In 1431, Joan of Arc expired at the stake, less as an expiation for her glory, than to satisfy the opinions of her judges.

The grave of Charles VI., into which he had descended after more than thirty years of distressing madness, was yet fresh. The moment was not far distant in which Charles VII., who received his kingdom from the hands of the maid, should die of hunger, oppressed by mournful thoughts, a prey to feelings of sombre distrust akin to panophobia. The tyranny, at times mingled with extravagance, of that

fierce sovereign, we had almost said of that monomaniac who bears the name of Louis XI., was near at hand. The history of Charles VI., the sad end of Charles VII., the eccentric and strange conduct of Louis XI., will serve to show that to be the possessor of a crown,—to be the issue of royal blood, will not always suffice to save from the loss of reason, or shield from that law of nature which reflects upon the child the diseases of the parent. The example of the Maid demonstrates on the other hand, that by the aid of a commanding character, by the heroism of genius, one may accomplish great things in yielding to the impulse, to the inspiration of true delirium.

Was Joan of Arc then insane ; does her career, do her actions present the proof of a derangement of her mental faculties ? Can we easily persuade those who have once felt the admiration which attaches itself to her exploits, that this heroine,—whose glance is piercing as lightning, whose judgment is so correct, whose will so firm, its execution so prompt, whose courage so dreaded, whose response so eloquent and noble, whose views so profound and so wise, whose counsels so useful to her king and country, had no longer the entire possession of sober reason ? Joan of Arc was the victim of a transport of theomania. Fortunately for her reputation, and her glory, this strange condition of the nervous apparatus, which has made us believe in the existence of a sixth sense, operated by inflaming her military ardor, by imparting to her manners an air of power almost unheard of, by keeping up a sort of illumination of the whole understanding, rather than by falsifying the combinations of her mind, and the rectitude of her judgment.

Joan of Arc, as we are told by all the historians, was early distinguished for her passion for contemplation and melancholy, for her sincere and ardent love of devotion. When hardly past the period of infancy, although always good and simple-hearted, she was often observed thoughtful and abstracted in the midst even of the dances, and other gaieties into which of a Sunday, she was led by her com-

panions. If she chanced, like the other girls, to gather flowers as she roamed the forest, in place of decking her own person, her sole idea was to carry them to the village and adorn the image of the virgin or some holy personage. But the inclinations of another sex were already revealed in this strong and original nature. Joan, as she grew older, seemed to take pleasure in the management of horses, and in the performance of the rudest labors. At all times, the story of the contests and troubles of the country, which then formed a topic of discourse with the villagers, appeared to move her strongly; frequent visions, possibly secret ecstasies favored no doubt by the continued absence of all menstrual discharge, sufficed to fix the destiny of the Maid.

From the age of thirteen years, the little Romee, as Joan of Arc was called from the name of her mother in the valley of Vancouleurs; from the age of thirteen, the little Romee had experienced frequent hallucinations of seeing and of hearing; luminous streaks dazzled her sight at midday; unknown voices often resounded in her ears when she believed herself in the most perfect solitude. At a later period, she thought herself visited by Archangel Michael, by the Angel Gabriel, by Saint Catherine and Saint Margaret. Especially did she figure to herself these two Saints, to whom she had vowed a peculiar devotion, whose images she perpetually adorned with flowers, as present with her in the depth of the forests, and there assisting her by their counsels. It was the constant presence of these sensible apparitions, as Joan assures us, which finally urged her to her adventurous enterprises. "It is remarkable," says a biographer, "that Joan of Arc has never changed as to the reality of her apparitions; the severities of prison, the hope of softening her executioners, the threats of being delivered to the stake, nothing could wring from her a recantation. She ever sustained that the Saints had frequently, and still did appear to her, that they spoke to her, in fine, that she saw them not with the eyes of her imagination but with her bodily eyes, that she had never acted but by their advice,

had never said anything, had undertaken nothing of importance without their order." The Maid was too truthful to deceive, too ignorant withal to forge such inventions. I have then had reason for declaring that she was forced on by a kind of sensorial madness.

Apparently the Angel Gabriel, St. Michael, St. Margeret, St. Catherine, and many other happy beings whom she thought she saw or heard, had quitted the bosom of God only to come to warm the enthusiasm of this young peasant girl. Joan of Arc while hearing *her voices* (for so she called them,) enjoining upon her to gain France, continually repeating to her, go seek the dauphin, and that she should be the means of raising the siege of Orleans, was then assuredly, like all hallucinated individuals, the dupe of the fascination of her senses and her brain; but for this once it happened, that in taking the errors of the imagination and of the judgment for celestial favors, a kingdom was saved, a glorious name established.

The recital of the lofty deeds of the Maid would be out of place in a work like this. More than one eloquent pen has been exercised upon this moving theme as yet by no means exhausted. History, unsatisfactory as it is upon the subject of hallucinations, will always abundantly testify that it was to the sway of these hallucinations over her resolves that Joan was indebted for her principal triumphs. It is *my Lord*, replied she to Beaudrimont whom she sought to convince of the truth of her mission, it is the king of heaven who has ordained me to deliver Orleans. What was her answer to the theologians to whom she had begun to affirm that *her voices* ordered her in the name of God to deliver that same city, and who solicited a miraculous sign of her power? "In my God, I have not come to Portiers to show signs: the sign which has been given me to prove that I am sent of God, is to cause the siege of Orleans to be raised; let me have gens d' arms, as few as you please, and I will go."

The first thing she does in approaching the English army

is to write to its generals ; that by the command of God the king of heaven, they must render up the keys of all the good cities they had taken in France. "The voices of her holy protectresses had enjoined upon her," declared she, "to undertake nothing before making such a summons." The ceremony of the consecration of Charles VII., is scarcely terminated at Rheims when we hear the Maid crying out : "Would to God my Creator, I could now depart, throw up arms, and go serve my parents tending their sheep with my sister and brothers who would be so rejoiced to see me." The voices of Joan had further instructed her as we have often said, that the orders of God would be executed in so far as she was concerned, as soon as the dauphin had been crowned. It is sufficiently evident, that like all theomaniacs, like a host of other visionaries, she determines only from what she imagines she sees and hears. The success of her arms will never prove that she exhibited sound reasoning in yielding credence to her own visions. A person hallucinated may in truth have the grandest views in the mind ; but the circumstance which forces us to consider him diseased, is that he perceives what does not exist, and that he firmly believes his own ideas are instilled into his ears by beings other than himself. Such is the pathological case of Joan of Arc.

It certainly does not enter into my intentions to justify the cruelty of English policy, and to deny that fear, hatred, and more especially the spirit of vengeance contributed much to render the enemies of the Maid wholly implacable ; but I ought to say further, in order to render testimony to the truth, that Joan of Arc without ceasing to belong to private life, would have been nevertheless exposed to perish at the stake, and we conceive, that this admitted, the judges who condemned her to the most cruel punishment, ought not to have hesitated to find her guilty, after having heard her confessions, and listened to the recapitulation of the wonders she had performed, having first predicted them in advance. We have not forgotten

what we have said of the theological doctrines of that epoch. All the judges or most of them must have firmly believed, in England as well as in France, that Joan was in truth, often leagued with supernatural beings, and that the miraculous success of her enterprises could be attributed only to the assistance of these powerful protectors. Now it was natural to ask whether she was herself deceived, or if she deceived designedly in declaring that saints and angels aided her with their counsels and their encouragements, and further, there was inducement to examine whether the infernal spirits had not put themselves at her service, in order to assist her in exterminating the English armies. No one doubted in 1431, that devils could eagerly apply themselves in certain circumstances, and by means of certain conditions, to the accomplishment of such a task. How many precautions had there not been taken on the side of France to assure themselves that the Maid was not addicted to magic, when there was a question of arming her.

In the first place it was required that the ecclesiastics should repair to Vancouleurs to procure information as to her habits, her manner of life, her religious practice. She was interrogated as to the form of the personages who presented themselves habitually to her regard; she was secretly watched, day and night, to obtain assurance that she was not given up in secret to a commerce with fallen spirits, and as it was supposed that Satan always begins by deflowering the persons of the sex who are devoted to his worship, Joan was visited by matrons deputed to make sure she was still a virgin. It is then very evident that the king, the court, the higher clergy, the army, the country, had at first feared lest the Maid was a sorceress, and this charge once established there would have been no hesitation in her country to immolate her as a heretic; thus the law required; thus unhappily the justice of the times smote with its sword the hallucinated and the visionary. Is it then astonishing that the enemies of Joan should have preferred to believe that it was *wicked spirits* who had raised up against them

this extraordinary woman? Having once adopted this fatal opinion, it is clear that she could not expect from them any indulgence, and that she must be treated as an abominable creature. If the blood of the Maid was shed by unworthy hands, we must then ascribe it to that cruel *theory* which had overlooked certain lesions of the understanding, and which seems to have been adopted only for the purpose of legalizing millions of judicial murders.

ARTICLE V.

IMBECILITY OF MIND SUPERVENING IN YOUNG PEOPLE.

By DR. CONNOLLY, of *Hanwell Lunatic Asylum*.

In many such cases, there has existed some congenital defect, very little observed in early life, but which becomes declared as youth advances. This is especially the case when girls are the subject of the infirmity. Not being called upon for much intellectual exertion, their great deficiency is for a long time scarcely suspected. They have capacity enough to become skilful in needlework; they go through the routine of school lessons creditably, and sometimes show some skill in drawing, and become accomplished mechanical musicians. But when they arrive at an age in which the affections are expected to be active, and the judgment capable of exercise, they manifest an indifference to their relatives, or an indolence, or apathy, or evident want of power to think and act for themselves. They pursue their occupations in an irregular and desultory manner, neglect exercise, acquire odd, nervous habits, become negligent in dress and behavior, are capricious and irritable, and are found to require constant superintendence. In male subjects, the defect is probably earlier suspected; they exhibit

a partial cleverness as boys, but with some waywardness or other peculiarity; and as they grow up, they are remarkable for obstinacy. When they reach adult age, the inequality or disproportion in the mental faculties becomes very perceptible. They can make certain acquisitions of knowledge, even to a considerable extent, and utterly fail in attempts of a different kind; they are perhaps expert calculators, or have a retentive verbal memory, or become proficient in the practical part of music, but seldom acquire accurate scientific information, and can not apply continuously to anything. If the circumstances of the individual place him above the necessity of regular exertion, he is only looked upon as eccentric, and he perhaps evinces a shrewd apprehension of the advantages of property, and the value of money. If exposed to misfortune or any agitating circumstances, the mind generally becomes deranged. If placed in various professional situations, such young men leave one pursuit for another, and for a time appearing only unsettled, are at length found to feel no interest in any pursuit. If at college, they will go on making classical acquisitions, but show an utter indifference to engaging in any occupation or profession for which their education was intended to prepare them. Moroseness, irregularity of habits, indolence and negligence, become more and more perceptible; they are easily alienated from their friends, and form unaccountable attachments to strangers. They quit the university in disgust, repudiate divinity, medicine, and law, prove unfit for holding commissions in the army or navy, become suspicious, entertain delusions, and it is seen that they are entirely of unsound mind. Although they have an evident distrust of themselves, and are timid and irresolute, and have often a suspicion of their own morbid state, or a dread of insanity, they are jealous of interference, impatient of being watched or advised, fiercely resist attempts to control them, and sometimes become dangerous to those relatives who exert the most anxious care for their protection. I became acquainted with many such cases in a year, and

they constitute a proportion of the cases in every asylum : their treatment is important, for their ultimate character and fate entirely depend upon it.

There are several cases in which a degree of imbecility of mind is always shown when the bodily strength of young persons is impaired. The brain falls into a condition of debility without insanity. To a certain extent, varieties of cerebral energy constantly accompany the variations of bodily health and the object of all care, both as regards the sane and insane, and all the gradations between them, is to regulate both body and mind in such a way as to ensure to each individual the extent of cerebral power of which his organization is capable. Any debilitating cause may bring on a temporary or permanent imbecility in young persons of delicate constitution and feeble organization ; neglect of exercise, or over exertion, or too low a diet. When the health improves in consequence of the removal of such causes, the mind becomes stronger, and the patient talks, writes, and acts rationally. In young women in a very feeble state of health, the faculties are so languidly exerted as to require continual urging, which, at the same time they scarcely bear with impunity. The patient can resolve upon nothing, can scarcely read a page of a book with attention, writes a few lines of a letter sensibly, and the rest foolishly, repeating the words, or re-writing the lines. The following lines, addressed to me by a lady whose mind was in this state, illustrates this peculiarity very unexpectedly, and shows also the tendency in such a state of mind to the rising up of various delusions :—

“ My dear Sir—Hearing from Mrs. —, how kindly you express yourself to her for my welfare, I profit by her permission to write to thank you for your kindness in so doing. I am sure it does credit to your benevolence to be so kind to one who can, at least at present, so little remunerate you : but a kindness rendered, is a thing to be remembered ; and I take the opportunity of saying how glad I shall be if at any future time I can return it. Perhaps you have heard

that I spent the winter of thirty-nine at —, with a lady named —. I was under the care also of a doctor, named Dr. —, whom I have no doubt you are acquainted with. He was very kind to me, and visited me daily for some time. He is a ghost exhumed, as it is called, and is no other than King Charles the First; they say he is also Milton, the famous poet of that time; and he is also possessed of a higher name than that, being in one of his bodies Samuel Rogers, the poet of Italy, and the gentlest and best of creatures. Yes, I had the honor and the pleasure divine of sitting at the feet of my Saviour in one of his mildest and most endearing forms; and, I say it without shame, I felt as though I reposed in his protecting embrace. Surely, my dear sir, such was an approach to heaven different from what falls to our lot here. I would add more, but I am tired, and must only subscribe myself, &c. &c. &c."

In all these cases, there is a constant progress downward. Good days occur, in which the patient's energies seem almost restored; but the unfavorable progress may generally be observed from year to year, and at length from month to month. In the remissions, among other proof of the temporary restoration of mental power, the delusions, which have commonly sprung up in the weaker state, become fainter or disappear; but they re-appear when the mental weakness becomes again more manifest. The delusions hang on the slightest circumstances; as the name of the patient, for instance, or his features, or an accidental introduction, which often gives rise to the delusion in his mind that he is of great descent, or that he is entitled to large possessions, or that he is about to be married. In the general weakness of the brain, there soon appears a want of regulating power over the impressions made by the senses, or over the ideas conveyed by the application of the attention, or over the various propensities and sentiments. Certain portions of the brain and nervous system, seem to acquire undue or fitful energy, and to delude the judgment. The sensations become morbid, and either excessive or de-

praved. Particular studies or undertakings are unreasonably pursued, and wild opinions or theories cherished. Religious excitement or depression often follows; or the fear of poverty or of poison; or foolish attachments and unreasonable antipathies. This form of malady may exist, therefore, in persons of very opposite character; in the virtuous and conscientious, or in the vicious and shameless. It is sometimes the explanation of affections carried to a foolish excess, and sometimes of resentments carried to severity or cruelty.

Such a state of the brain may ensue on a bodily illness, especially after an attack of fever, in convalescence from which, before the strength was regained, I have known various delusions prevail for a time; and the same debility of the brain, accidentally produced, and temporarily existing or more permanently, which is unequal to combat with delusions, may permit the undue license of the propensities, or the irregular exercise of the affections. And not only has youthful waywardness often this origin, but the peculiar foibles which too often damage the character in more advanced life may flow from the same source; the temper is uncontrolled, the passions are unbridled, and the resulting eccentricities are humiliating or disgraceful.—*London Lancet.*

ARTICLE VI.

CASE OF INTERMITTENT MENTAL DISORDER

of the Tertian Type, with double Consciousness. By DAVID SKAE, M. D., *Fellow of the Royal College of Surgeons, &c.* (From the *Northern Journal of Medicine.*)

The following case is interesting, as affording an illustration of an extremely rare form of mental disorder, that in which it assumes a periodic or intermittent character. I am acquainted with only one case of a similar character, which

was mentioned to me by the late Dr. Abercrombie; the particular features of the case I have not been able to learn, but they are probably known to several members of the profession in Edinburgh, as the individual affected himself occupied a prominent position in the medical profession. This much I have learned regarding his case, that he was affected periodically,—I believe, on every alternate day,—or at least the regularity of the remission or intermission was such that his family were able to anticipate, by calculation, the days on which he would be well, and those on which he would be ill, and to arrange their social and domestic engagements accordingly. On the intermediate days, he was perfectly qualified for the discharge of his several duties; on the other days, he was totally disqualified for social intercourse or the ordinary business of life.

The subject of the following remarks exactly resembles the individual referred to in the particulars enumerated. He is an unmarried gentleman, in the prime of life, connected with the legal profession, of a leuco-phlegmatic temperament, regular in his habits, which have always been retired, and extremely temperate in his mode of life. His complaint commenced with the usual symptoms of dyspepsia—it then gradually passed into hypochondriacism—and ultimately into its present form, a state bordering between hypochondriasis and mental alienation.

The dyspeptic symptoms became a subject of complaint and solicitude to the patient about ten or twelve years ago. They appeared to have had their origin partly in habits of over-walking before dinner, so as to produce considerable exhaustion, and partly in habits of sitting up to a late hour engaged in reading or in business. The symptoms gradually increased in severity and obstinacy, it being found quite impossible to induce the patient to break through the habits which he had acquired, or to alter in the least the quantity or quality of the diet to which he had been accustomed from his earliest youth.

To the usual dyspeptic symptoms there gradually succeed-

ed a train of morbid feelings, and ultimately of illusions founded upon them. The distress occasioned by flatulent distension of the stomach, and the painful feelings in different parts of the body, which are its usual concomitants, led the patient to consult many medical men, and use large quantities of medicine, which, as he still persisted in the habits in which his complaints originated, and the diet by which they were excited, rather aggravated than abated the evil. The fugitive pains and uneasy feelings experienced in different parts of the body were spoken of as sufferings of a mysterious and unparalleled kind; they were at one time believed to be wind circulating through the veins, and at another, the whole system was imagined to be charged with water. While under the influence of these impressions, the patient, day after day, would sit for many hours in the water-closet, believing that the water was constantly discharging itself; and at another time, he continued spitting incessantly for many weeks, under the impression that his whole frame was becoming converted into saliva.

Feelings of gloom and despondency were at the same time developed:—the most trifling errors of the past were magnified into crimes of unpardonable magnitude, and the future was contemplated with the utmost dread. He commenced a system of reading the Scriptures, psalms, and paraphrases, with great zeal and rapidity; this soon grew into a system of rapidly scanning the pages, and incessantly turning over the leaves, and he persuaded himself that he read the whole Bible through, and all the metrical psalms, once or twice daily. He now sat up the greater part of every night, and lay in bed during the day; and when he went to bed, he carefully surrounded his person, from head to foot, with Bibles and Psalm-books.

Under the influence of the bodily distress and mental despondency from which he suffered, he not unfrequently spoke of drowning himself, or of throwing himself over a window, and on several occasions begged earnestly that he might have his razors. A natural timidity of disposition, and a prevail.

ing conscientiousness, prevented this tendency from displaying itself with any seriousness or determination of purpose.

From an early period in the history of this case, it was observed that the symptoms displayed an aggravation every alternate day. This gradually became more and more marked; and for the last eighteen months the symptoms above described have become distinctly periodic. On each alternate day, the patient is affected in the manner just described, and will neither eat, sleep, nor walk, but continues incessantly turning the leaves of a Bible, and complaining piteously of his misery. On the intermediate days, he is, comparatively speaking, quite well, enters into the domestic duties of his family, eats heartily, walks out, transacts business, assures every one he is quite well, and appears to entertain no apprehension of a return of his complaints.

What is chiefly remarkable and interesting in the present features of the case, is the sort of double existence which the individual appears to have. On those days on which he is affected with his malady, he appears to have no remembrance whatever of the previous or of any former day on which he was comparatively well, nor of any of the engagements of those days;—he cannot tell whether he was out, nor what he did, nor whom he saw, nor any transaction in which he was occupied. Neither does he anticipate any amendment on the succeeding day, but contemplates the future with unmitigated despondency. On the intermediate days, on the other hand, he asserts he is quite well, denies that he has any complaints, or at least evades any reference to them; appears satisfied that he was as well the previous day as he then is, asserts that he was out, and that he has no particular complaints. On that day he transacts business, takes food and exercise, and appears in every respect rational and free from any illusions or despondency; anticipates no return of illness, and persists in making engagements for the next day for the transaction of business, although reminded and assured that he will be unfit for attending to

them. On those days he distinctly remembers the transactions of previous days on which he was well, but appears to have little or no recollection of the occurrences of the days on which he was ill. He appears, in short, to have a double consciousness—a sort of twofold existence—one half of which he spends in the rational enjoyment of life and discharge of its duties; and the other, in a state of hopeless hypochondriacism, amounting almost to complete mental aberration.

An endless variety of remedies have been used in the treatment of this case, and among others, those which are believed to be useful in periodic affections, but without marked benefit. The patient has obtained considerable advantage from change of scene and exercise in the open air. But the friends by whom he is surrounded, have not sufficient control over him to carry out those regulations as to diet, exercise, habits, and employment, which should form the most essential parts of the treatment; and circumstances have hitherto prevented his being placed under more efficient control.

ARTICLE VII.

CASE OF MENTAL EXCITEMENT ALLAYED BY MUSIC.

From the Illinois and Indiana Medical and Surgical Journal.

Mr. S——, a young man 17 years of age, of a strongly marked nervous temperament, and rather delicate constitution, had a severe attack of remittent fever attended with cerebral excitement, and followed by nervousness and general debility.

During convalescence, being fond of books, he commenced reading some poetical work, with which he became so much interested, as to continue its perusal six or eight hours, with

little or no intermission. Nervous irritability and general febrile excitement, were, as might have been expected, almost the immediate consequences of this imprudent mental effort, and in a few hours after, a state of delirium, with symptoms very similar in every respect to mania a potu, rendered the case truly alarming.

The symptoms indicated, as it seemed, the prompt use of narcotics. Morphine was therefore given in doses gradually increased, till at the end of 48 hours, 3 gr. at a time, with strong laudanum injections, had been administered. This treatment seeming to have little or no effect, was abandoned and other means, such as baths, counter irritants, stimulants, &c. &c., resorted to, with but slight amelioration of the alarming symptoms.

The patient had now continued in this state three days and nights, without sleep, and with little or no food. Pulse much of the time 120. Countenance anxious and sunken, presenting every appearance in fact, of approaching final prostration.

Of the means above mentioned, the administration of brandy, in often repeated and large doses, seemed to act most favorably and effectually. Under its use the pulse came down to about 100. The patient also became more quiet, and manifested a slight disposition to sleep.

At this time, it was suggested by the father, that his son had always manifested a remarkable fondness for music, and that when a child, sleep had often been produced by it.

A violin player was accordingly sent for, and the effect of his art tested upon the patient, with the most remarkable and immediate favorable effects. The nervous excitement began to abate at the sound of the fiddle, and in a very short time, the patient was in a sound sleep, from which he awoke in an hour or two much refreshed and nearly rational.

By continuing the brandy, and when nervous excitement began to manifest itself, an occasional quietus from the fiddle, this singular state of mental excitement was, in a few days, entirely and permanently subdued.

W. B. H.

ARTICLE VIII.

THE HISTORY OF HYPOCHONDRIACS.

From Crichton's Inquiry into the nature and origin of Mental Derangement.

The progress of hypochondriasis is slow, and insidious. Long before any alienation of reason takes place, a number of symptoms, evincing a deranged state of bodily health, occur; and if these are alleviated, or removed in time, no delusion follows: from which it appears that the disease is not primarily seated in the brain. The viscera of the abdomen appear to be the most common source of this melancholy disorder, as appears from its history. It is by no means easy to discover which of them is chiefly in fault, in any particular case; far less can we discover what the peculiar nature of that faulty state is. Most of the symptoms indicate a disordered state of stomach and intestines; but the functions of these organs are affected by such a multiplicity of morbid causes, and in such a variety of ways, that this only increases the obscurity that surrounds us in our inquiry. The person is for many years troubled with flatulency, irregularity in the alvine discharge, and faulty digestion. Some have acidity in the stomach, others have a feeling here which makes them imagine the food to be converted into an oily or rancid kind of fluid. Such patients generally inform their medical attendant, that the contents of their stomach give them the idea of a pot of fat, boiling, or fermenting. The air which is evolved in the stomach produces great distention of that organ, and this distention is always accompanied by an uneasy feeling, and sense of anxiety. The patients are, for the most part, of a costive habit; now and then they are seized with a sudden diarrhœa. It is, however, seldom critical, or serviceable. It

exhausts the strength of the patient, leaves him low and dejected, and is frequently accompanied and followed by irregular spasmodic contractions of the muscles of the abdomen, which MANDEVILLE makes his patient, MISOMEDON, describe as "tensions, snatchings, thumpings, and pulsations in the belly."

Hypochondriacs are sometimes affected with a billous diarrhœa. They are very subject to the hæmorrhoids, from which they often lose great quantities of blood. The flatulency with which they are now and then greatly tormented, is at times disengaged from the ill-digested food; at other moments it seems to be secreted from the inner surface of the stomach itself. That which affects the intestines produces borborygmi, colic pains, and frequently, occasions a number of curious sympathetic affections, such as slight convulsions, and subsultus tendinum, especially of the abdominal muscles. These circumstances are often the sources from which the diseased perceptions of the patient arise. The noise which the air makes in the intestines, and the subsultus tendinum of the muscles of the abdomen, give birth to the idea that some living animal is within them, or that they are possessed of evil spirits. PLATERUS, vol. i. p. 43, relates the case of a young physician, who firmly believed he had living frogs within him. I myself knew a female hypochondriac who believed she had a whole regiment of soldiers within her; and THOMAS BARTHOLINI, in his *Hist. Anat. Rar.* mentions the case of a student of divinity, who mistook the noise of flatulency with which he was troubled, for an evil spirit who infested him.

Hypochondriacs often void a wheyish, or milky-white colored urine, which always announces a great weakness and disorder in the chylopoetic viscera. At other times they make great quantities of a pale-colored, and limpid urine. This generally occurs upon any agitation of mind, or hurry of spirits. Cold sweats, which alternate with flushes of heat, especially in the face and hands; the globus hystericus, and fainting; dizziness, deafness, tinnitus aurium, and sleepless

nights, are frequently met with in the advanced stages of the disorder. The patient generally feels a much more oppressive sensation of weakness and fatigue than is natural considering the muscular strength he is capable of exerting. Certain symptoms of debility, which in another person would hardly produce any disagreeable effect, for instance, sudden distention of the stomach, slight palpitation, or colic, instantly occasion all the alarming feelings of fear and apprehension, and these are accompanied with a degree of anxiety which can not be described.

That some people are more disposed to hypochondriasis than others, is a fact which is proved by daily experience. It appears that the principal seat of the predisposition is to be sought for, not only in weak organs of digestion, but also in a preternatural nervous sensibility; for we often meet with cases of dyspepsia, and disordered stomach and bowels, which have continued with a patient for many years, and yet no real hypochondriasis follows. I know several people who have labored upward of twenty years under stomachic complaints of various kinds, and who notwithstanding, have never had any hypochondriacal symptoms.

These facts give rise to the conjecture that there must be other diseased actions going forward in hypochondriacs, than those which occur in the viscera of the abdomen; and this conjecture is confirmed by a great number of phenomena which are constantly to be observed in such people. They have many painful feelings in parts where no disease apparently exists, and they have many diseased perceptions which command their belief, and greatly add to the general sum of their misery.

A number of the most distressing feelings which hypochondriacs complain of, are often external pains, seated immediately under the skin, and in parts which, when examined, appear to be in a sound state. Sometimes the pain is in the middle of one or two of the ribs, sometimes in the middle of the leg, thigh, or arm, sometimes in the back, and also in various parts of the head.

These painful feelings are generally transmitted from impressions in the stomach and intestines. But their being transmitted in such an unnatural way, proves a very disordered state of the nerves. They are most frequent when the patient is troubled with indigestion, flatulency, costiveness, or colic; and what is very remarkable, the external pain is often increased by pressure. I have at present, a gentleman under my care, who is also attended by my friend, Mr. LYNN, who suffers exceedingly from these false pains. If the finger is pressed upon the part, it generally brings on spasms in the organs of respiration, and occasions so much agony, as to make him scream aloud; after the pressure is taken away the pain ceases. These pains are constantly shifting their place, and often wander over half of the patient's body in the course of a day.

The mental character of hypochondriasis consists principally in great dejection of spirits, inability of attending to worldly affairs, a constant anxiety about their own health, and an unremitting attention to every new sensation. After a certain time, which is longer or shorter, according to a great variety of circumstances, diseased perceptions suddenly arise. These either relate to the state of the patient's body, or mind, or else to their property, or, lastly, to certain people, or various external objects.

To attempt an enumeration of all the extravagant ideas which enter into the mind of such people, would be fruitless, since they are as various as every unnatural combination of natural ideas can be. Some who belong to the first class, think their extremities and posteriors are made of glass, others, that their legs are soft as wax; some think they have no heart, others that they have no soul, others fancy they are dead, and others that they are changed to monsters; the pains of poverty, the persecution of enemies, the effects of secret vengeance, and of calumny, are all common ideas with hypochondriacs, especially if there be a little mixture of true melancholy with it, which is often the case.

It appears to me that very little good, in regard to practice, is likely to result from confining our observations to

the nature of the erroneous ideas which infest the minds of such people, except, inasmuch as some of them, now and then, throw a little light on the first cause of the disease.

In order to make this assertion intelligible, it is necessary to observe, that, although hypochondriasis may be justly said to arise from a disordered state of the viscera of the abdomen, yet it is also often brought on by affections of the mind, such as deep and long continued grief, and melancholy. These mental affections produce hypochondriasis by creating a disorder in the stomach and intestines, and in the nervous system; so that in every instance it arises either directly or indirectly from this source. According as it happens in one or other of these ways, the disease assumes a slight variation of mental character; but as this is merely accidental, it makes no essential difference in regard to the real nature of the complaint.

When hypochondriasis arises primarily from diseased viscera, the erroneous ideas which present themselves to the mind generally concern their own frame; but when it has primarily arisen from melancholia, then the morbid ideas are for the most part unnatural, or at least unreasonable fancies either concerning other people, or their own worldly affairs; for the passions which give birth to and accompany melancholy, are commonly the most prevalent in their mind. When melancholy is described, which can not be until mental pain and grief shall first have been treated of, this observation will then appear in a more striking point of view.

Nothing can be more interesting to a physician who is endowed with only a moderate share of the spirit of observation, than the progress of this complaint in a number of patients, especially in regard to its effects on the mind. They always struggle, more or less, in the beginning, with the lowness and dejection which affect them: and it is not until many a severe contest has taken place between their natural good sense, and the involuntary suggestions which arise from the obscure and painful feelings of their diseased nerves, that a firm belief in the reality of such thoughts

gains a full conquest over their judgment. A firm belief in any perception never takes place until it has acquired a certain degree of force ; and as all impressions which arise from the viscera of the abdomen are naturally obscure, we see the reason why these must continue for a great length of time, or be often repeated before they can withdraw a person's attention from the ordinary impressions of external objects, which are clear and distinct, and before they acquire such a degree of vividness as to destroy the operations of reason.

We meet every day with hypochondriacs, in whom the disease is just beginning to be formed, and who being possessed with the remains of a good understanding, seem unwilling to tell, even to their medical friends, the singular and often melancholy thoughts with which they are tormented. They acknowledge them to be unreasonable, and yet insist on it they can not help believing in them. A very curious display of this kind of struggle, between the habitudes of reason, and the approach of delirium, is to be met with in the diary of an hypochondriac ; various extracts from which were sent to the editors of the *Psychological Magazine*, and are published in the 8th vol. part ii. p. 2, of their work. Some of these are so remarkable, that it is hoped they will not prove uninteresting to the reader.

"On the 14th of November, the idea that some person intended to kill me, sprang up suddenly and involuntarily in my mind, and yet, I must confess, there was no reason why I should have harbored this thought, for I am convinced no one ever formed such a cruel design against me. People who had a stick in their hands, I looked on as murderers. As I was walking out of the town, a countryman happened to follow me, and I was instantly filled with the greatest apprehension, and stood still to let him pass. I asked the fellow in a threatening voice, and with a view of intimidating him from his purpose, what was the name of the town before us. The man answered my question, and walked on, and I found great relief, because he was no longer behind me.

"In the evening I observed some water in the glass out of which I commonly drink, and I instantly believed it was poisoned. I therefore washed it carefully out, and yet I knew at the same time, that I myself had left the water in it.

"18th Nov. The effects of the nuptial embrace on my mind, gradually grow more singular, insupportable, and dangerous. It is not that I find myself weakened by it, on the contrary, I always feel myself, at first, lighter, more cheerful, and better disposed for scientific inquiry. I also observe, that at such times I have much happier and wittier thoughts than at any other; but alas! this state of mind and body does not continue long. For such moments of connubial tenderness I afterwards pay dearly, by long-lived days of mental inquietude. I am then dreadfully out of humor, and believe that all mankind have conspired to murder me. I think I am deprived of my office, that I am doomed to die for hunger, and to add to all this, I am tormented with horrid doubts concerning futurity, and these thoughts persecute me like furies. Those whom I was wont to love most, I now hate: I avoid my best friends, and my dear wife appears to me a much worse kind of woman than she really is.

"I can not describe the exertion it requires to conquer, in society, the aversion I feel to my fellow creatures; and to prevent my ill humor from breaking out against the most innocent people. When it really does so, I spare no one; I am sorry for it afterwards, but then I am too proud to acknowledge my error.

"I find myself so enraged on seeing a stupid, vacant countenance, that I have an almost irresistible inclination to box the person's ears to whom it belongs; the refraining from it is a severe effort.

"20th Nov. A boy with a face like a satyr met me, and occasioned me the greatest uneasiness. Although he did nothing to displease me, I was forced to go to him, and tell him that I was sure he would die on the gallows.

"23d Nov. My sensibility is often extreme, and then my best friends become insupportable to me. To their expressions of regard I am either purposely cold, or else I answer them by rude and offensive speeches. I can seldom explain to myself the reason of this too great sensibility. If two people whisper each other in my presence, I grow uneasy, and lose all command of mind, because I think they are speaking ill of me; and I often assume a satirical manner in company, in order to frighten them. Anxiety, dreadful anxiety, seizes me if a person overlooks my hand at cards, or if a person sits down beside me when I am playing the harpsichord, &c."

This history proves, in a very convincing manner, the truth of the observation, that the person often struggles, as it were, with the disease of his mind, until it at last gains such an ascendancy over him as totally to overthrow his reason. Nor is this to be wondered at, for as soon as the faculty of restraining one's thoughts, and of attending to the comparisons which the power of reason employs, is greatly weakened, the suggestions which are excited in the mind by the diseased feelings, must necessarily be believed in.

The circumstance which appears the most unaccountable to people who have not thought deeply on the subject, is the fact, that the source of the illusion generally lies in the abdomen. Some light may be thrown on this at present, but it is probable that it can only be rendered perfectly clear by an attentive perusal of the succeeding parts of the work, in which many analogous facts are explained.

Most of the objects which surround us have been examined by several of our senses; we have compared the various sensations they have yielded, and these, therefore, become associated in our mind, so that if any external body thus examined, be again presented to only one of our senses, the idea of all its various qualities is recalled, and we necessarily believe in their reality. The sources of almost all our perceptions, while we are in health, lie in external objects; for the nerves of the external senses are the only ones of

our whole frame which convey clear impressions to the intellectual part. Hence we acquire a natural habit of ascribing all strong impressions to some external cause. In cases, therefore, where the cause of the sensation can not be examined, a false judgment may easily arise. The languor and pain, and various uneasy sensations which a hypochondriac feels, naturally withdraw his attention from surrounding objects, and as the exercise of his judgment is weakened by the same circumstances, he does not examine the unreasonable ideas with accuracy, when they are first presented to his mind. Painful feelings are associated with melancholy thoughts; and new and uncommon feelings, upon the same principle, are ascribed to strange and uncommon causes. The weakness, therefore, which a hypochondriac feels in his limbs, makes him imagine they are unable to support him; but if they can not do so, he concludes they must bend or break: the idea of fragility, or flexibility, however, is often derived from such substances as wax, and glass, and he therefore believes that his limbs are made of some kind of similar materials.

"A painter of considerable reputation in his art, imagined that all his bones were become so soft and pliant that they must necessarily bend like wax, if he attempted to walk, or if any hard body was struck against them. In conformity with the fears which such a notion inspired, he kept his bed during the whole winter, imagining that if he arose, his legs would be compressed by his own weight into a lump like clay, or wax." *Tulpius*. (Obs. Med. Lib. i. cap. 18.)

"A baker, of Ferrara, believed he was made of butter, and on that account would not approach the oven lest he should melt." *Marcus Donatus*. (Hist. Med. Rar. Lib. ii. cap. 1.)

Dejection of mind, and melancholy, beget fear and apprehension, and the emotion of these passions being associated with horrid thoughts, the fancy is crowded with pictures of impending danger, for the feelings he experiences are exactly similar to those he has formerly felt from fear

or terror. As to the causes which induce him to think that the danger is threatened by one person, or by some persons rather than by others; or which make him imagine that it arises from a supposed ruined state of his fortune, rather than from any other source, they are often of such a trifling nature as to escape common observation; a look, an unguarded expression, over-strained, or officious attention to his wants, inattention and disregard of his wants, a change in the mode in which his business is conducted, &c. are all sufficient to give birth to such conceits, while he is affected with languor, weakness, and diseased feelings.

The singular notions which hypochondriacs entertain, may now and then be eradicated from their mind by means of a little art; but there is seldom any real good to be derived from this, except the disease be at the same time cured; for if diseased impressions continue to arise in the mind from the disordered viscera, other illusive notions will spring up as soon as one set is destroyed.

"The wife of one Solomon Galmus, imagined there was a living monster within her. Of this conceit she was cured by the cunning and dexterity of her physician. But she soon afterwards conceived another notion which was not to be removed with such facility. She thought she had been dead, but that God had sent her back to the world without a heart, for he had kept it in heaven. On this account she was extremely unhappy, and more miserable than any of God's creatures." *Tulpinus*. (Obs. Med. Lib. 1. cap. 19.)

In other cases the diseased notions are so deeply rooted, that the greatest address is necessary to disengage them from it; for if it be done in such a manner as brings no conviction to the patient, that he is really cured of his imaginary malady, the effect is generally of the worst kind. A person, "of the name of Vicentinus, believed he was of such an enormous size that he could not go through the door of his apartment. His physician gave orders that he should be forcibly led through it, which was done accordingly, but not without a fatal effect, for Vicentinus cried out as he was

forced along, that the flesh was torn from his bones, and that his limbs were broke off, of which terrible impression he died in a few days, accusing those who conducted him of being his murderers." *Marcus Donatus*. (Hist. Med. Rar. Lib. ii. cap. 1.)

ARTICLE IX.

FANATICAL INSANITY.

From Arnold's Observations on Insanity.

Enthusiastic, or fanatical insanity, is an ill-founded notion of the uncommon favor, and communications of the Deity; sometimes accompanied with unremitting fervors of zeal, gratitude, or devotion; sometimes with absurd, extravagant, or violent conduct; and sometimes with extraordinary, and incredible, expectations, of divine manifestation, and interference; and, though in many cases purely notional, is exceedingly disposed to acquire ideal symptoms.

We cannot read the history of the irregular and turbulent conduct, or of the groundless and absurd expectations, of most fanatics, without concluding, that while some were merely designing, and wicked, others, who were more honest, and serious, were actually influenced either by a temporary, or by a permanent insanity: and it will appear the less wonderful that so many should become insane, at the same time, by a kind of epidemical contagion, when we reflect on the influence of example, and of any favorite and popular notion, in exciting the wildest, and most outrageous, extravagances, of a misguided mob; when we consider, how apt the brain is to be affected by a constant attention of the mind to one object; how liable such attention is to be excited when the object is of a religious nature; and how much the propensity, and danger, is increased, if it be contempla-

ted, as religious objects, when they have gained the ascendant of the mind, are extremely apt to be, with emotion and ardor.

This variety of pathetic insanity, as has already been observed, is peculiarly disposed to become maniacal; and is productive of every form of enthusiastic raptures, extatic reveries, glorious visions, and divine revelations. Passing over the history of the first Anabaptists, who in the time of LUTHER made wild work in Germany; and of the first Quakers, whose fanaticism made no small stir in England; and of many other instances of epidemic enthusiasm, which were probably fruitful in this sort of insanity; I shall relate a few single examples, and some cases of a more private nature, as specimens of this variety.

JOHN KELSEY went to Constantinople upon no less a design than that of converting the Grand Signior. He preached at the corner of one of the streets of that city, with all the vehemence of a fanatic; but unfortunately preaching in his native English, which was probably the only language of which he had any knowledge, he was disappointed in his expectation of being understood; but was treated with that humanity which his state of mind obviously demanded, and safely lodged in an hospital for lunatics.

DANIEL, OLIVER CROMWELL'S porter, whose brain was supposed to be turned by plodding in mystical books of divinity, was treated with the same humanity, and confined for many years in Bedlam; from one of the windows of which he used frequently to preach, chiefly to female audiences, who would often sit for many hours under his window, very busy with their bibles, and turning to the quotations, with great signs of devotion.

ARTHRINGTON, COPPINGER, and HACKET, three enthusiasts, in QUEEN ELIZABETH'S time, met with less gentle treatment; the latter of them was hanged, drawn, and quartered, the second died raving mad, and the third, recovering from his fanaticism, and insanity, was pardoned. They had been accused of being guilty of a conspiracy against the Queen.

—"On Friday the 15th of July, Coppinger having sent for Arthington out of his bed, declared to him that he had had a revelation, which assured him that he was prophet of mercy, and Arthington prophet of judgment; that Hacket was king of Europe, and that they were to go before him, and separate the sheep from the goats. Arthington the more readily credited this because he found a mighty burning in himself, which he interpreted a commencement of the angelic nature."—"Coppinger magnified Hacket as the holiest man that had ever lived, except Christ:—a little after he was apprehended, he ran absolutely distracted, and never recovered his senses, but obstinately refusing all nourishment, died of hunger the day after Hacket was executed."

THOMAS VENNER, and his associates, were treated with no less severity.—"Venner was reputed a man of sense and religion, before his understanding was bewildered with enthusiasm. He was so strongly possessed with the notions of the millenarians, or the fifth monarchy men, that he strongly expected that Christ was coming to reign upon earth, and that all human government, except that of the saints, was presently to cease. He looked upon Cromwell, and Charles II. as usurpers upon Christ's dominion, and persuaded his weak brethren, that it was their duty to rise and seize upon the kingdom in his name. Accordingly a rabble of them, with Venner at their head, assembled in the streets, and proclaimed King Jesus. They were attacked by a party of the militia, whom they resolutely engaged; as many of them believed themselves to be invulnerable. They were at length overpowered by numbers, and their leader, with twelve of his followers, was executed in January, 1660-1. They affirmed to the last, that if they had been deceived, the Lord himself was their deceiver."

"Mr. JOHN MASON, minister of Water-Stratford, near Buckingham, was a man of great simplicity of behaviour, of the most unaffected piety, and of learning and abilities far above the common level, till he was bewildered by the mysteries of Calvinism, and infatuated with millenary no-

tions. This calm and grave enthusiast was as firmly persuaded as he was of his own existence, and as strongly persuaded others, that he was the Elias appointed to proclaim the approach of Christ, who was speedily to begin the millennium, and fix his throne at Water-Stratford. Crowds of people assembled at this place, who were fully convinced that this great æra would presently commence; and especially after Mason had in the most solemn manner, affirmed to his sister and several other persons, that, as he lay on his bed, he saw Christ in all his majesty. Never was there a scene of more frantic joy, expressed by singing, fiddling, dancing, and all the wildness of enthusiastic gestures and rapturous vociferation, than was, for some time, seen at Stratford; where a mixed multitude assembled to hail the approach of King Jesus. Every vagabond and village-fiddler that could be procured, bore a part in the rude concert at this tumultuous jubilee. Mason was observed to speak rationally on every subject that had no relation to his wild notions of religion. He died in 1695, soon after he fancied that he had seen his Saviour, fully convinced of the reality of the vision and of his own divine mission."

We have an instance of this sort of insanity in the singular and tragical history of the family of the Dutartres, who were all so infatuated as to fancy that they were the only family upon earth who had the knowledge of the true God, and whom he vouchsafed to instruct, either by the immediate impulses of his spirit, or by signs and tokens from heaven;—and that God had revealed to them in the plainest manner, that the wickedness of man was again so great in the world, that, as in the days of Noah, he was determined to destroy all men from the face of it, except this one family, whom he would save for raising up a godly seed upon earth. This infatuation led some of them, with the approbation and aid of the rest, to commit incest and murder; and to suffer that death which was the consequence, by the hand of justice, (if there could be justice in so punishing poor deluded madmen,) with the utmost cheerfulness, and even exulta-

tion, in the firm belief of their own divine inspiration, and that they should prove to the world the truth of their pretensions, by actually rising again on the third day."

[As a suitable appendage to the foregoing, we subjoin the following account of the deplorable results of insanity, ignorance and fanaticism, exhibited by some of the inhabitants of Kent, England.]

AN INSANE RELIGIOUS IMPOSTOR.

JOHN NICOLLS THOMS.

In the summer of 1828, the people of Great Britain, were startled by the intelligence of a remarkable disturbance in Kent, caused by the assumption of divine power by a madman named John Nicolls Thoms.

This religious impostor was the son of a small farmer and maltster at St. Columb, in Cornwall. He appears to have entered life as cellarman to a wine merchant in Truro. Succeeding to his master's business he conducted it for three or four years, when his warehouse was destroyed by fire and he received £3000 in compensation from an insurance company. Since then, during more than ten years, he had been in no settled occupation. In the year 1833 he appeared as a candidate successively for the representation of Canterbury and East Kent, taking the title of Sir William Percy Honeywood Courtenay, knight of Malta and king of Jerusalem, and farther representing himself as the owner by birthright of several estates in Kent.

His fine person and manners, and the eloquent appeals he made to popular feeling, secured him a certain degree of favor, but were not sufficient to gain for an obscure adventurer a preferment usually reserved for persons possessing local importance and undoubted fortune. Though baffled in

this object, he continued to address the populace as their peculiar friend, and kept up a certain degree of influence, among them. He is supposed to have connected himself also with a number of persons engaged in the contraband trade, as, in July, 1833, he made an appearance in a court of law on behalf of the crew of a smuggling vessel, when he conducted himself in such a way as to incur a charge of perjury. He was consequently condemned to transportation for seven years, but, on a showing of his insanity, was committed to permanent confinement in a lunatic asylum, from which he was discharged a few months before his death on a supposition that he might safely be permitted to mingle once more in society.

Thoms now resumed his intercourse with the populace whose opinion of him was probably rather elevated than depressed by his having suffered from his friendship for the smugglers. He repeated his old stories of being a man of high birth, and entitled to some of the finest estates in Kent. He sided with them in their dislike of the new regulations, for the poor, and led them to expect that whatever he should recover of his birthright should be as much for their interest as his own. There were two or three persons of substance who were so far deluded by him as to lend him considerable sums of money. Latterly, pretensions of a more mysterious nature mingled in the ravings of this madman; and he induced a general belief among the ignorant peasantry around Canterbury that he was either the Saviour of mankind sent anew upon earth, or a being of the same order, and commissioned for similar purposes.

One of his followers, when asked, after his death, how he could put faith in such a man, answered in language of the following tenor: "Oh, sir, he could turn any one that once listened to him whatever way he liked, and make them believe what he pleased. He had a tongue which a poor man could not get over, and a learned man could not gainsay, although standing before him. He puzzled all the lawyers in Canterbury, and they confessed that he knew more

of law than all put together. You could not always understand what he said, but when you did, it was beautiful, and wonderful, and powerful, just like his eyes; and then his voice was so sweet! And he was such a grand gentleman, and sometimes latterly such an awful man, and looked so terrible if any one ventured to oppose him, that he carried all before him. Then, again he was so charitable! While he had a shilling in his pocket, a poor man should never want. And then such expectations as he had, and which nobody could deny! He had papers to prove himself to be either the heir or right possessor of Powderham Castle, and Evington, and Nash Court, and Chilham Castle, and all the estates of the families of the Courtenays, the Percies, and Honeywoods, and of Sir Edward Hales, and Sir Thomas Hindlay, more than I can tell of. And there was Mr. ——— of Boughton, who lent him £200 on his title deeds, and the waiter of the ——— Hotel, in Canterbury, who lent him £73, besides other respectable people throughout the county who let him have as much money on his estates as he pleased, and have kept up a subscription for him ever since he was sent to jail in 1833 about the smugglers he befriended. And at the same time it was well known that he need not have gone to prison without he liked, for the very ladies would have rescued him, only he forbade them, and the law should be fulfilled. I myself saw them kissing his hands and his clothes in hundreds that day; and there was one woman that could not reach him with a glass of cordial gin; she threw it into his mouth, and blessed him, and bade him keep a bold heart, and he should yet be free, and king of Canterbury!"

It is farther to be observed that the aspect of the man was imposing. His height approached six feet. His features were regular and beautiful—a broad fair forehead, aquiline nose, small well-cut mouth, and full rounded chin. The only defect of his person was a somewhat short neck; but his shoulders were broad, and he possessed uncommon personal strength. Some curious significations of the en-

thusiasm he had excited were afterward observed in the shape of scribblings on the walls of a barn. On the left side of the door were the following sentences. "If you new he was on earth, your harts Wod turn;" "But dont Wate to late:" "They how R." On the right side were the following:—"O that great day of gudgement is close at hand." "It now peps in the dor every man according to his works;" Our rites and liberties We Will have."

On Monday, the 28th of May, 1838, the frenzy of Thoms and his followers seems to have reached its height. With twenty or thirty persons, in a kind of military order, he went about for three days, among the farm-houses in Boughton, Littingbourne, Boulton, and other villages in the vicinity of Canterbury, receiving and paying for refreshment. One woman sent her son to him with a "mother's blessing," as to join in some great and laudable work. He proclaimed a great meeting for the ensuing Sunday, which he said was to be a "glorious, but bloody day." At one of the places where he ordered provisions for his followers, it was in these words: "Feed my sheep." To convince his disciples of his divine commission, he is said to have pointed his pistol to the stars, and told them that he make them fall from their spheres. He then fired at some star, and his pistol, having been rammed down with tow steeped in oil, and sprinkled over with steel filings, produced, on being fired, certain bright sparkles of light, which he said were falling stars. On another occasion he went away from his followers with a man named Wills, and two others of the rioters, saying to them, "Do you stay here while I go yonder," pointing to a bean stack, "and strike the bloody blow." When they arrived at the stack, to which they marched with a flag, the flagbearer laid his flag on the ground, and knelt down to pray. The other then put in, it is said, a lighted match, but Thoms seized it, and forbade it to burn, and the fire was not kindled. This, on their return to the company, was announced as a miracle.

On Wednesday evening he stopped at the farm-house of

Bossenden, when the farmer, finding that his men were seduced by the impostor from their duty, sent for constables to have them apprehended. Two brothers named Mears and another man accordingly went next morning, but on their approach Thoms shot Nicholas Mears dead with a pistol, and aimed a blow at his brother with a dagger; whereupon the two survivors fled. At an early hour he was abroad with his followers, to the number of about forty, in Bossenden or Bleanwoods, which were to be the scene of the great demonstration on Sunday. The following is a description of the appearance and doings of the fanatics at this place. "Thoms undertook to administer the sacrament in bread and water to the deluded men who followed him. He told them, on this occasion, as he did on many others, that there was great oppression in the land, and indeed throughout the world, but that if they would follow him, he would lead them on to glory. He depicted the gentry as great oppressors, threatened to deprive them of their estates, and talked of partitioning these into farms of forty or fifty acres, among those who followed him. He told them he had come to earth on a cloud, and that on a cloud he should some day be removed from them; that neither bullets nor weapons could injure him or them, if they had but faith in him as their Saviour; and that if ten thousand soldiers came against him they would either turn to their side, or fall dead at his command.

"At the end of his harangue, Alexander Foad, whose jaw was afterward shot off by the military, knelt down and worshipped him; so did another named Brankford. Foad then asked Thoms whether he should follow him in the body, or go home and follow him in heart. To this Thoms replied, "Follow me in the body." Foad then sprang on his feet in an ecstasy of joy, and with a voice of great exultation exclaimed, 'Oh be joyful!—Oh, be joyful! The Saviour has accepted me. Go on—go on; till I drop I'll follow thee!' Brankford also was accepted as a follower, and exhibited the same enthusiastic fervor. At this time his denuncia-

tions against those who should desert him were terrific. Fire would come down from Heaven and consume them in this world, and in the next eternal damnation was to be their doom. His eye gleamed like a bright coal while he was scattering about these awful menaces. The eyewitness was convinced that at that moment Thoms would have shot any man dead who had ventured to quit his company. After this mockery of religion was completed, a woodcutter went to Thoms, shook hands with him, and asked him if it was true that he had shot the constable. 'Yes,' replied Thoms, coolly, 'I did shoot the vagabond, and I have eaten a hearty breakfast since. I was only executing upon him the justice of Heaven, in virtue of the power which God has given me.'

The two repulsed constables had immediately proceeded to Fairhaven, for the purpose of procuring fresh warrants and the necessary assistance. A considerable party of magistrates and other individuals now advanced to the scene of murder, and about mid-day, (Thursday, May 31,) approached Thoms's party at a place called the Ozier-bed, where the Rev. Mr. Handley, the clergyman of the parish, and a magistrate, used every exertion to induce the deluded men to surrender themselves—but in vain. Thoms defied the assailants, and fired at Mr. Handley, who then deemed it necessary to obtain military aid, before attempting farther proceedings. A detachment of the 35th regiment, consisting of a hundred men, was brought from Canterbury, under the command of Major Armstrong. At the approach of the military, Thoms and his men took up a position in Bossenden Wood, between two roads. Maj. Armstrong divided his men into two bodies of equal numbers, that the wood might be penetrated from both these roads at once, so as to enclose the rioters: the one party he took command of himself, and the other was placed under the charge of a young lieutenant named Bennett. The magistrates who accompanied the party gave orders to take Thoms, dead or alive, and as many of his men as possible.

The two parties then advanced into the wood by opposite paths, and soon came within sight of each other, close to the place where the fanatics were posted. A magistrate in Armstrong's party endeavored to address the rioters, and induce them to surrender; but while he was speaking, the unfortunate Bennett had rushed upon his fate. He had advanced, attended by a single private, probably for the purpose of calling upon the insurgents to submit, when the madman who led them advanced to meet him, and Major Armstrong had just time to exclaim, "Bennett, fall back," when Thoms fired a pistol at him within a few yards of his body. Bennett had apprehended his danger, and had his sword raised to defend himself from the approaching maniac; a momentary collision did take place between him and his slayer; but the shot had lodged with fatal effect in his side, and he fell from his horse a dead man. Thoms fought for a few seconds with others of the assailants, but was prostrated by a soldier attending Mr. Bennett, who sent a ball through his brain. The military then poured in a general discharge of firearms on the followers of the impostor, of whom nine were killed, and others severely wounded, one so much that he expired afterward. A charge was made upon the remainder, by the surviving officer, and they were speedily overpowered and taken into custody.

A reporter of the Morning Chronicle newspaper, who was immediately after on the spot where the tragedy was acted, gave the following striking account of the local feeling on the occasion: "The excitement which prevails here in Bolton exceeds anything I ever beheld. It was evident upon listening to the observations of the peasantry, especially of females, that the men who have been shot are regarded by them as martyrs, while their leader was considered, and is venerated, as a species of divinity. The rumor among them is, 'that he is to rise again on Sunday.' Incredible as it may appear, I have been assured of this as a positive fact with respect to the utter folly and madness of the lower orders here.

A more convincing proof of the fanaticism that prevails cannot be afforded than the fact that a woman was apprehended, who was discovered washing the face of Thoms, and endeavoring to pour water between his lips. Upon being interrogated she declared that she had that day followed him for more than half a mile with a pail of water, and her reason for it was, that he had desired her, if he should happen to be killed, to *put some water between his lips, and he would rise again in a month.* One of the prisoners, who had received a slight wound, told the commander that he and the other men who were with Thoms would have attacked two thousand soldiers, as *they were persuaded by him that they could not be shot,* and it was under this impression that they were determined upon fighting."

Another local observer reports: "Such is the veneration in which numbers have held Thoms, that various sums of money have been offered to obtain a lock of his hair, and a fragment of the blood stained shirt in which he died. The women, with whom he was a prodigious favorite, seek these relics with the greatest avidity, and are described as receiving them with the most enthusiastic devotion."

Two of the rioters were tried at Maidstone, on the charge of being principals with Thoms, in the murder of Nicholas Mears, and found guilty. Eight were tried on the ensuing day, charged with the murder of Lieutenant Bennett; they pleaded guilty, and received the appropriate sentence. It was, however, thought proper that capital punishment should not be inflicted on these men, seeing that they had been acting under infatuation.

ARTICLE X.

INTERESTING CASES OF INSANITY,

With remarks—from WIGAN on the Duality of the Mind.

One of the most common effects of incipient insanity (arising either from disordered action of the brain or from the commencement of change in its structure,) is a transition from the habitual affection for certain persons, into positive hatred of them, often of the most intense description. If the cause of this change be temporary—that is, disordered *action*—the effect subsides in a few months, and the individual is restored to mental health; but if produced by an alteration taking place in the *structure* of the brain, it generally ends in permanent insanity or confirmed imbecility. The cases are very few where the commencement of disorganization has either subsided spontaneously, or the disease has been cured or materially controlled by medical means.

Is there any man of mature age, nay, of any age, who is not conscious of repeated changes of sentiment during his past life? Has he not at one time condemned and repudiated feelings and opinions, which at another period he had held with complacency, or perhaps defended with obstinacy? Then, if he feel that his own mind has changed again and again, is he quite certain that his present conviction will last for the remainder of his life, and that he may not, from further experience, or from having looked at the same things from a different point of view, or from a physical change in himself, be induced to regard his present opinions as fallacious, like those which he has already abandoned? It is an unsatisfactory reflection, but a wise one, to consider our existing convictions as liable to error, like those which have preceded them; we thus avoid the dogmatism which at once offends the self-love of others, and makes them re-

sist the consideration of our arguments, and we promote the reciprocal forbearance which forms the bond and blessing of society. When we reflect that a slight excess or deficiency of blood in a certain part of the brain—a slight excess or deficiency of vibration in a certain bundle of nervous fibres—a slight excess or deficiency in the quantity of phosphate of lime, uric acid, or ammonia, in the blood, shall make the same man at one time religious, moral, continent, and placable, and at another, irascible, unreasonable, licentious, and irreligious; that a blow on the head shall change a man of piety into a blasphemer, shall make an affectionate mother put to death her children, a tender husband destroy his wife; shall derange all the habits, feelings, sentiments, and convictions of one who is yet considered by his fellow-creatures to be entirely master of his own actions. When these things are taken into consideration, along with the fact, that there is every possible gradation between this state and complete responsibility, we shall be inclined to practice to its fullest extent the charity inculcated by Christ, and forgive the offender seventy times seven times, rather than risk the infliction of an unjust punishment.

It has been said that the only *perfect mind* is God himself. We know so little of the mighty maze of Creation, that there may exist beings as much superior to ourselves as we are to the lowest of the zoophytes. Between our degree of intellect and perfection, the space is infinitely greater than between man and the molusca; and the inhabitants of some of the myriads of worlds which surround us, may possess a degree of intelligence which we are utterly unable to conceive. To them it may be given to know the mysterious connection between the soul and the corporeal organs through which it is compelled to manifest its emotions; to comprehend why, for example, a spicula of bone should change love into hatred: but with such frail and imperfect beings as ourselves, it is only by the belief in a Revelation that these abstruse contemplations can be restrained within boundaries where alone they can produce a result. Happy

the man who, either from early tuition or the natural structure of his mind, can rest on that for a solution of all difficulties. A full, unhesitating confidence in that which he has been taught—that is to say, *faith*—is the greatest of all blessings. The mightiest intellect that was ever conferred by the Creator, and that intellect cultivated to the highest perfection, can only lead its possessor astray, when he attempts to penetrate by the aid of reason alone, through the moral wilderness which surrounds him. The man is happier who, in the faith of that which he has been taught, sits down at the threshold, and refuses to enter on the unprofitable investigation.

Even unbelievers can not but envy the superior progress made in attainable knowledge by those who have resolutely shut up the path that leads to nothing; and have resolved not to waste their energies in a voyage of discovery which it is morally certain they can never complete, when, by appropriate employment in their proper sphere, they may make a substantial progress in things cognizable by unaided reason.

One of the most distressing forms of mental disturbance I ever knew, was in a beneficed clergyman of sincere piety, extensive knowledge, and unbounded benevolence. He came to me repeatedly to complain of trifling ailments; but although we were exceedingly intimate, and he bestowed his confidence upon me as to his worldly affairs to an inconvenient extent, I could always see that there was something in reserve which he could not make up his mind to communicate. The natural conclusion was that he had fallen into one of those entanglements to which clergymen are just as liable as the laity; and I endeavored to pave the way for an explanation, by palliating the supposed infirmity. He always denied, however, that he had committed any indiscretion, and at last confessed to me the cause of his unhappiness and embarrassment. Never shall I forget the awful agitation and convulsive agony expressed in his countenance, as he with difficulty and with many interruptions at last

completed his story. I will give it as nearly as my memory will serve in his own words, omitting, however, one remarkable and influential event of his early life, that the individual may not be recognised.

"I was brought up," said he, "with great severity; my father having been educated in the Presbyterian form of religion, and with all the bigotry of that harsh and intolerant sect. Every innocent joy was condemned as a crime, and the slightest expression of pleasure denounced as sinful. I became a morose and solitary being; and, when at college, made no acquaintances, but kept myself quite aloof from human sympathy. I took honors, and obtained ordination at the earliest period that it was possible. My father determined, as he phrased it, to *put me into harness as soon as possible, to keep me out of mischief by the feeling of responsibility*, and immediately procured me a curacy. My humble living was bestowed by my college as a reward of merit; and well it was so, for my father died penniless and insolvent, and for many years past it has been the sole support of my widowed mother and crippled sister. I became successful as a preacher, and have attained to a local eminence which promises to lead to a valuable appointment; but I am intensely miserable, and always ill from anxiety; at one moment tormented with the idea that I am preaching falsehood and encouraging delusion—Christianity appears to be a fable without a shadow of foundation, and it seems to me a wicked mockery of the living God to preach it as a truth; in these moments I determine to give up my living, and abhor myself for having so long accepted the wages of sin and deceit; then the thought of my helpless mother and sister comes over me, and I endeavor to endure the remorse for their sake; I think also of the injury of such an example, and how it would loosen the bonds which restrain the wicked, and I can not resolve on the sacrifice. At another moment I have the most entire, unhesitating faith in the doctrines and in the authenticity of Christianity, and look with horror at my previous sceptical delusions as the instigation

of the author of evil. I pour out my soul to God in prayer to be forgiven for having listened for a moment to the tempter; feel soothed and refreshed, and enter again on my duties with alacrity and zeal. This frightful alternation keeps me in constant alarm; and the terror I feel at the moment of full belief, lest Satan should again assail me with his suggestions, more than countervails the timid light that in my wandering moments tells me I shall again believe and be comforted. I feel the transition from one set of convictions to the other, and this state is the most frightful of all; seem as if I were two beings; and I am in momentary expectation of madness—God help me!"

Men will explain this state of mind in various ways, according to their own convictions. I can only conceive it to proceed from a discrepancy in the action of the two organs of thought—that, in fact, however incongruous the opinion may seem to those who have not studied the subject, *one brain believed, and the other did not believe*—a state which is a very common precursor of madness, if indeed it be not the first stage of it.

The further progress of this case, I purposely conceal. It was very remarkable; but were I to give the details, the individual would be recognised, and it would inflict unjustifiable pain on persons whose feelings I hold sacred. Analogous cases of slighter and varying intensity are by no means rare. On the subject of religion, as on politics, an alternation of partial convictions is frequently seen. Happy those who have no doubts, no hesitations, no difficulties; but repose in their quiet settled convictions—who have ceased to reason, and to weigh probabilities and evidence—and who once convinced, are convinced for ever.

"Wait the Great Teacher Death, and God adore."

There is an interesting little story in the "Illuminated Magazine," showing an entire change of character from a physical cause. It is narrated in too florid a style for a work of science, yet may convey some useful instruction.

I knew the parties, and can vouch for the general accuracy of the narrative. The story may induce a parent to pause, before he punishes a sudden change of conduct in a child previously virtuous and good.

"We are sent into the world (says a very learned and amiable friend of mine,) to see what we are fit for." I believe that every man of superior intellect has his mission, and that to injure one of these minds is a high crime and misdemeanor against the majesty of human nature.

I consider that every species of cruelty to children of slow intellect arises from brutal arrogance. The very man who as schoolmaster, mechanic, or artist, will not tolerate anything but excellence in his pupil—will, when guided by the instinct of paternity, not merely be tolerant of imbecility, but absolutely be unconscious of its existence in his own child. How often is a medical man subjected to the embarrassment of awakening the parents to the existence of positive idiocy in their offspring? Many years ago I was consulted about the bodily health of a young lady twelve years of age, and on asking how long they had observed the symptoms of imbecility was answered, that there was no imbecility whatever—that to be sure she was slow in learning, but remarkably acute—and they cited to me instances of cleverness which would have been quite in character, but not remarkable, in a child of four or five years of age. She was virtually an idiot.

It is true that this is an extreme case, but in a lesser degree the same thing must have fallen under the observation of every medical practitioner and school-master. The latter have often assigned the unreasonable blindness of parents to the imbecility of their children as an excuse for their own severity. The following is the story alluded to:

A gentleman, engaged in the higher departments of trade—a good man, an enlightened man, and an affectionate parent—had two sons, who at the time I begin their history, were respectively of the ages of five and ten. The attachment between them was so remarkable as to be the common topic of conversation among all their friends and acquaint-

tance. The children were incessantly together; and to see them walk round the garden, with the arm of the elder round the neck of the younger, while the other, who could not reach to his neck, endeavored to clasp his waist—with their long auburn hair, in the fashion of the day, hanging down in ringlets, and as the elder stooped to kiss his little brother covering his face, those who had seen them thus occupied, their lovely features beaming with affection, would have said, that nothing on earth could give a more vivid idea of angels.

The children when separated for a few hours were miserable; and when the time arrived for sending the elder to school, it was a subject of serious reflection with the parents and friends, whether so intense an affection should be checked or encouraged: the former was decided on, and the elder was sent to a distance.

Both children were so exceedingly unhappy, that sleepless nights, loss of appetite, incessant weeping, and rapid wasting of body, made every one fearful of the consequences of prolonging the absence, and they were brought together again. Those who witnessed the tumultuous joy of their meeting, describe it as inexpressibly affecting. They soon recovered their health and spirits, and their mutual affection seemed if possible to be increased by their temporary separation.

The experiment, after awhile, was again made, with similar results; and it was decided never to risk another.

An arrangement was now entered into with a school-master to receive both boys, although contrary to the regulations of his establishment, which professed to admit none under ten years of age.

The two boys kept themselves almost entirely aloof from all the rest; the elder helped the younger in his education, watched him with a kind of parental solicitude, kept a vigilant eye upon the character of the boys who sought his society, and admitted none to intimacy with his brother of whom he did not entirely approve. The slightest hint of his wish sufficed with the younger, who would almost as

soon have contemplated deliberately breaking the commandments, as opposing his wishes in the slightest degree.

Both made rapid progress in their education, and their parents' hearts were filled with thankfulness for the blessing.

In the midst of this happiness news arrived from the schoolmaster that, from some unexplained cause, the elder boy had begun to exercise a very unreasonable and tyrannical authority over the younger; that he had been repeatedly punished for it; but although he always promised amendment, and could assign no cause—reasonable or unreasonable—for his conduct, he soon relapsed into his usual habits, and the schoolmaster requested to know what was to be done. The father immediately sent for both boys, and entered upon a lengthened investigation. The little one was almost heart-broken, and exclaimed, "He might beat me every day if he would but love me; but he hates me, and I shall never be happy again."

The elder could assign no reason for his animosity and ill-treatment, and the father, after many remonstrances, thought it right to inflict on him very severe corporal chastisement, and confined him to his room for some days with nothing but bread and water. The lad on his liberation gave solemn promises of altered conduct, but showed little affection for his brother, although the latter used a thousand innocent stratagems to inspire him with tenderness. They returned to school. In a few days similar scenes and worse occurred; the boy was again and again punished by the master, again and again promised amendment, but in vain, and he was at last taken away from school by his father.

A repetition of severe punishment, long incarceration, and a rejection by all his relatives, had no effect in changing his disposition; his dislike to his brother became fixed animosity, and from animosity degenerated into the most deadly hatred: he made an attempt on the child's life; and, if he saw him pass an open door, would throw a carving knife at him with all the fury of a maniac.

The family now resorted to medical advice, and years passed in hopeless endeavors to remove a disposition obviously depending on a diseased brain. Had they taken this step earlier, these floggings and imprisonments would have been spared, as well as the heart-sickening remorse of the father.

Still the boy was not insane : on every topic but one he was reasonable, but torpid ; it was only by the sight of his brother, or the sound of his name, that he was roused to madness. The youth now advanced towards manhood. When about the age of fifteen he was taken with a violent but Platonic passion for a lady more than forty years of age, and the mother of five children, the eldest older than himself. His paroxysms of fury now became frightful ; he made several attempts to destroy himself ; but in the very torrent and whirlwind of his rage, if this lady would allow him to sit down at her feet and lay his head on her knee, he would burst into tears and go off into a sound sleep, wake up perfectly calm and composed, and looking up into her face with lack-lustre eye, would say, "Pity me ; I can't help it."

Soon after this period he began to squint, and was rapidly passing into hopeless idiocy, when it was proposed by Mr. Cline, to apply the trephine, and take away a piece of bone from the skull, in a place where there appeared to be a slight depression. "The indication is very vague," said he, "and we should not be justified in performing the operation but in a case in which we can not do any harm ; he must otherwise soon fall a sacrifice."

It was done, and from the under surface grew a long spicula of bone piercing the brain ! He recovered, resumed his attachment to his brother, and became indifferent to the lady.

The disease which led to these terrible results had its origin in a blow on the head with the end of a round ruler—one of the gentle reprimands then so common with school-masters.

What must be the remorse of any father who, having exercised his right to inflict severe castigation for moral offences, finds, in the further progress of the case, that the depravity arose, *ab initio*, from disease within the skull! I can not conceive a more intense anguish, except in the case of extravagant and ill-founded jealousy leading to the destruction of a faithful wife—when death has rendered compunction useless, and reparation impossible.

MISCELLANY.

LUNATIC ASYLUMS IN THE UNITED STATES.

According to the following statistics, mostly derived from Reports published last January, there are 3,377 patients in the various Institutions for the Insane in the United States.

An Institution for this purpose, called the *Butler Hospital for the Insane*, is now building at Providence, Rhode Island. Isaac Ray, M. D., has been appointed Superintendent. There is also one erecting at Indianapolis, Indiana. Dr. John Evans is the Superintendent. Another is building at Trenton, New Jersey. The other States of the Union not enumerated in the following table, are as yet, we believe, without any distinct Institutions for the Insane.

STATE.	NAME OF THE ASYLUM.	LOCATION.	MEDICAL SUPERINTENDENT.	Date of opening.	Admissions last year.	Discharged.	Recoveries.	Deaths.	No. at com. of year.	Number Present.
Maine,	Maine Insane Hospital,	Augusta,	James Bates, M. D.	1840	99	90	38	7	76	85
New Hampshire,	Asylum for the Insane,	Concord,	Andrew McFarland, M. D.	1842	98	76	26	11	76	93
Vermont,	Asylum for the Insane,	Brattleboro',	W. H. Rockwell, M. D.	1837	204	99	59	20	158	263
Massachusetts,	McLean Asylum for the Insane,	Somerville,	Luther V. Bell, M. D.	1818	119	120	74	13	152	151
"	State Lunatic Hospital,	Worcester,	Geo. Chandler, M. D.	1833	293	196	122	24	263	360
Connecticut,	Boston Lunatic Asylum,	South Boston,	C. H. Stedman, M. D.	1839	32	20	9	9	108	130
New York,	Retreat for the Insane,	Hartford,	John S. Butler, M. D.	1824	128	115	55	16	103	116
"	Bloomington Asylum,	Bloomingtondale,	Pliny Earle, M. D.	1821	138	125	61	12	104	117
"	New York City Lunatic Asylum,	Blackwells Island,	E. Stewart, M. D.	1839						423
"	New York State Lunatic Asylum,	Utica,	A. Brigham, M. D.	1843	293	268	135	21	260	285
"	Hudson Private Lunatic Asylum,	Hudson,	G. H. White, M. D.	1830						20
Pennsylvania,	Sanford Hall,	Ft. Lushington, L. I.	James McDonald, M. D.	1841	177	159	80	20	151	169
"	Penn. Hospital for the Insane,	Philadelphia,	Th. S. Kirkbride, M. D.	1817	26	34	15	6	58	50
Maryland,	Friend's Asylum,	Near Philadelphia,	Charles Evans, M. D.	1816	91	69	40	10	87	109
"	Maryland Hospital,	Baltimore,	John Fotherden, M. D.	1843	100	88	70	2	46	57
Virginia,	Mount Hope Hospital,	Baltimore,	W. H. Stokes, M. D.	1773	25	29	15	12	132	138
"	Eastern Lunatic Asylum,	Williamsburg,	John M. Galt, M. D.	1828	92	55	25	21	144	181
South Carolina,	Western Lunatic Asylum,	Staunton,	F. T. Stribling, M. D.	1827	23	24	13	6	72	71
Georgia,	Lunatic Asylum,	Columbia,	J. W. Parker, M. D.	1843						68
Tennessee,	Georgia Lunatic Asylum,	Milledgeville,	T. F. Green, M. D.	1840	42	25	13	7	32	49
Kentucky,	Tennessee Lunatic Asylum,	Nashville,	Jno. S. McNairy, M. D.	1824	100	73	28	23	185	213
Ohio,	Kentucky Lunatic Asylum,	Lexington,	John R. Allen, M. D.	1839	150	72	44	17	146	224
	Ohio Lunatic Asylum,	Columbus,	William M. Awt, M. D.							

PUNISHMENTS FOR INSANE ATTEMPTS TO KILL THE KING OF FRANCE IN 1846, AND 1757.

Joseph Henri, who fired at the King Louis Phillippe in the garden of the Tuilleries the 6th of July last, has recently been tried by the Court of Peers, found guilty and condemned to hard work in the galleys for life. No doubt seems to be entertained in Paris, according to recent accounts, of his insanity. His manuscript letters, conduct and conversation establish this. He had meditated suicide, but not having the courage to kill himself he took this method in order to be talked about and to insure his death by the hands of the executioner. He said he did not intend to kill the king, and it is supposed by some that the pistol was not loaded, as no ball was found after the most careful search.

An attempt upon the life of the sovereign by an insane or foolish person, who is desirous of thus bringing himself into notice, it is thought by some, and we doubt not by the Peers of France, calls for different treatment, than if such a person had but attempted the life of one of his equals. It seems to be considered necessary that such an individual should be condemned either to the scaffold or to an ignominious punishment for life, in order to deter others from alike attempt.

We question the correctness of this view of the subject and believe the course adopted with Oxford for shooting at the Queen of England, and in the case of Lawrence for firing at President Jackson in 1835, not only to be more lenient and just, but full as likely to deter others from committing a like offence. They were considered dangerous lunatics and sent to Asylums for the Insane.

But although we regret that this course was not adopted with Henri, we rejoice to find he has escaped the dreadful tortures which were inflicted, upon one equally insane, for a like attempt upon Louis XV. of France. We allude to the fate of Robert Francois Damiens, a deranged man, who in the year 1757, slightly wounded the king with a knife as

he was stepping into his carriage surrounded by his courtiers. This undoubted madman was immediately tortured to make him confess if he had accomplices. He denied having any and stated that if he had been bled copiously as he had requested the day previous, the occurrence would not have taken place. After this he was condemned to the most horrible death. His right hand which held the knife, was first burned, and his flesh torn with red hot pincers, and melted lead, sulphur and resin poured into his wounds. He was then drawn in quarters by four spirited horses attached to his limbs, and it is a surprising fact that these horses strove for fifty minutes to tear his limbs from his body, and were not able to accomplish it, until several of the large ligaments were cut. The whole duration of his tortures was one hour and a half, during which no sigh or groan, escaped him, on the contrary he occasionally *joked* and exhibited other characteristics of a madman.

He continued to live and to possess his mind after his lower limbs were separated, raising his head occasionally to survey his mutilations, and did not expire until the ligaments of his arms were cut and they were torn from his body. As we have said, heartily do we rejoice that this last *insane,—would-be regicide* has escaped the horrible tortures, inflicted upon a former one, and we indulge the hope that the *next* will be quietly consigned to a Lunatic Asylum for life.

AUBANEL'S RESTRAINING BED.

In the "Annales Medico Psychologiques," for November last, we find the following description of a bedstead, used and recommended by Dr. Aubanel, of the Marseilles Lunatic Asylum, with an explanation of the cases in which he employs it.

The bedstead is made in the form of a *bunk*, with a convex lattice work covering it and fitting evenly to the mar-

gin. "This is of such a height as to allow the patient sufficient freedom of motion; it is affixed by hinges to one side of the bedstead, like the cover of a trunk; and is fastened at night by two clasps on the opposite side.

This method of securing a patient in bed, may, at first sight, appear to be barbarous; because the patient finds himself imprisoned, as it were, in a sort of cage, from which he cannot escape. I have myself, however, obtained decided benefits by its employment; and I know of no form of bed which will better attain the object for which it is used.

I resort to it in such cases as the following: There are some patients, especially those afflicted with paralytic dementia, who will not remain in bed, but pass the entire night in walking their rooms, or crouched on the floor; in consequence of which, they suffer from swollen limbs, extensive ulcerations, catarrhs and pulmonary affections which not unfrequently prove fatal. In others, affected with sores on the extremities, or with casual illness, deficiency of proper rest and warmth, produces uncontrollable discharge from the ulcers, and an aggravation of the accidental diseases.

Some again, are in the daily habit of defiling the walls of the halls or sleeping apartments with their excretions; causing unwholesome odors, and requiring the constant vigilance of attendants to preserve cleanliness.

Having all these descriptions of patients in the Marseilles Asylum, the question arose—What should be done with them? Should we, as is done elsewhere, secure them to an ordinary bed, by straps and the camisole? I never resorted to this method, but with abhorrence; for the reasons that all bonds have something repulsive about them; they impede the movements of the patient and thus exasperate him; and they may wound him, or ultimately lead to erysipelas or eschars, over the sacrum, resulting from the friction of the patient when thus confined. This restraint and other inconveniences are remedied, by placing the patient in a covered bedstead, where he can enjoy perfect freedom of motion, and is only prevented from rising.

Since the introduction of these beds, we are rarely troubled with swellings or ulcerations of the limbs, both of which are chiefly due to want of repose at night. Should oedema or sores occur, a cure is effected in a few days by placing the patient on the bed. Those who before soiled the walls, do so no longer; those who were in the habit of lying on the floor, now sleep warmly; and should pulmonary or other diseases arise, they are more easily treated and removed. I have known some insane patients, after sleeping in this way, to return to the ordinary bed, having relinquished the habit of staining the ceiling or of rising at night. Such are the advantages which I have derived from this arrangement, and I congratulate myself daily on being instrumental in introducing it into the Marseilles Asylum.

I recently had a suicidal patient, who, in his violent attempts at self destruction, several times rushed headlong against the wall. This was a proper case to be placed in a padded room; but having none, I directed him to be strictly watched during the day, and at night placed him on this bed. He made no effort to injure himself while lying in it, and indeed could not have succeeded, even had he so attempted, there not being sufficient space to enable him to strike himself, with any force, against the latticed cover.

I have also employed it for some excited patients; and it is a remarkable fact, that I never saw the least accident result from its use, nor the excitement increased. On the contrary, I have found the agitation to subside in some instances, under this form of seclusion. I have also availed myself of it, with advantage, for epileptics whose attacks were frequent or severe. In no case, as yet, have I known a patient to injure himself by striking his head against the cover; but as this might possibly occur, it can be easily guarded against by carefully padding the upper portion of the lattice work. I would not advise the too general employment of this bed. In Asylums we shall rarely be obliged to resort to it; but I would recommend it, as calculated to meet the indications in the above cases."

Being desirous at all times to avail ourselves of every improvement in the care of the insane, we had the bedstead recommended by Dr. Aubanel, constructed for the State Lunatic Asylum, N. Y. and though not disposed, to expect all the advantages claimed for it, we have been highly gratified with its operation. Hitherto we have employed it chiefly in mild cases, attended with restlessness and indisposition to remain in bed, and for patients affected with swollen or ulcerated extremities; and, thus far, have thought it better adapted to such cases, than to those in which much maniacal excitement is present. In some cases of anasarcaous limbs, and unhealthy ulcerations over the tibia, where the ordinary treatment by bandages and adhesive plasters failed, from the incessant restlessness of the patient, the improvement effected by the use of the bed, was equally decided and gratifying. As to the moral effect of the apparatus, our present experience confirms that of the French physician. No patient has, as yet, complained of this mode of restraint. Indeed, some have assured us that their personal comfort was increased by sleeping in it. One very intelligent, elderly gentleman remarked, a few days since, that he had not enjoyed as comfortable rest during his residence in the institution, as since resorting to this bedstead. Formerly he slept but little, and when awake was constantly uneasy, walking about the room, striking the door, declaiming and disturbing the repose of his fellow patients. He was perfectly conscious of his condition, lamented his inability to control himself, and readily consented to try the covered bed, which he now prefers to the ordinary one. "Now, said he, when I wake, I feel it useless to attempt to rise, and by remaining quiet, I frequently fall asleep and feel quite refreshed in the morning. I think that is an excellent contrivance for all crazy fellows as I, whose "spirit is willing, but whose flesh is weak."

A modification of the form of the cover, which would admit greater freedom of motion for the patient's head would add to its convenience. Thus about one foot of its length

should be a few inches higher than its main line. The bedstead used in this Asylum, is of the following dimensions. Length of bunk six and one half feet, width, three feet two inches; with cover to correspond; height from floor of bunk to centre of cover 15 inches. The longitudinal strips of the cover are of pine, one inch thick, two inches wide, framed into the solid end at intervals of two and a half inches; the inner edges smoothly rounded off to prevent abrasions by the patient rubbing against them; The transverse, oval hoops are of ash, two inches wide, half inch thick, and eleven inches apart, and are secured to the former by two screws at each point of junction. The whole cover forms a light but strong lattice, which freely admits light and air.

We are having one of lighter construction prepared, which by the substitution of hooks and eyes, for butt hinges, can be readily moved and adapted to different bedsteads, as occasion may require.

INSANITY.

[The following lines on the nature of the mind and the cause of insanity, were written by a patient who was at the time insane, and had been for several years.—*Ed. Jour.*]

If understood the truth is this,
The mind has many faculties,
And one distinct may be deranged,
And from its proper order changed,
Whilst all the rest do sound remain,
In that alone the man's insane.
Imagination thus diseased,
Whenever violently seized,
Produces things within the mind,
Which are not easily defined,
A very strange phenomenon,
We hear exclaimed by every tongue.
The mind is like a pair of scales,
That merchant's use at time of sales.
Whilst unimpaired their use is great
In giving us exactest weight,
But once their equilibrium lost
We must expect 'twould something cost,
Their proper balance to restore
That they might serve us as before.
By searching we shall plainly find,
'Tis thus with ev'ry human mind,
Let but its powers be truly swung,
Whilst on their proper pivot hung,
Then in the mind we weigh things right,
Which brings us joy and great delight.
But let their proper balance fail,
And horrors then will us assail,
Then fearful phantoms will affright
Like hideous objects of the sight.
Involuntary fears anon
With quickest pace come hastening on,
And spread such terrors through the soul,
O'er which the will has no control,
That all as lost to us may seem,
Which makes hope sudden kick the beam.

WITCHCRAFT.

But few men, however much disposed to do right, can extricate themselves from the prejudices of their age and nation. Thus the good and pious Baxter approved of the hanging of a great number of supposed witches in 1645-6; and the venerable and devout Sir Matthew Hale presided at a trial in consequence of which, two women were hung for witchcraft. He no doubt decided according to law, precedent and the evidence—without elevating his mind to the consideration of truths, which then had been made known, and which would have shown him, that what he based his opinion upon, was in contradiction to the laws of God and nature. But in every age, ignorance and an unreasonable adherence to the legal maxim *stare decisis*, has led to the shedding of much innocent blood,—to many a legal murder.

THE FOLLOWING WORKS HAVE BEEN LATELY RECEIVED.

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- Edinburgh Phrenological Journal.
Boston Medical and Surgical Journal.
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